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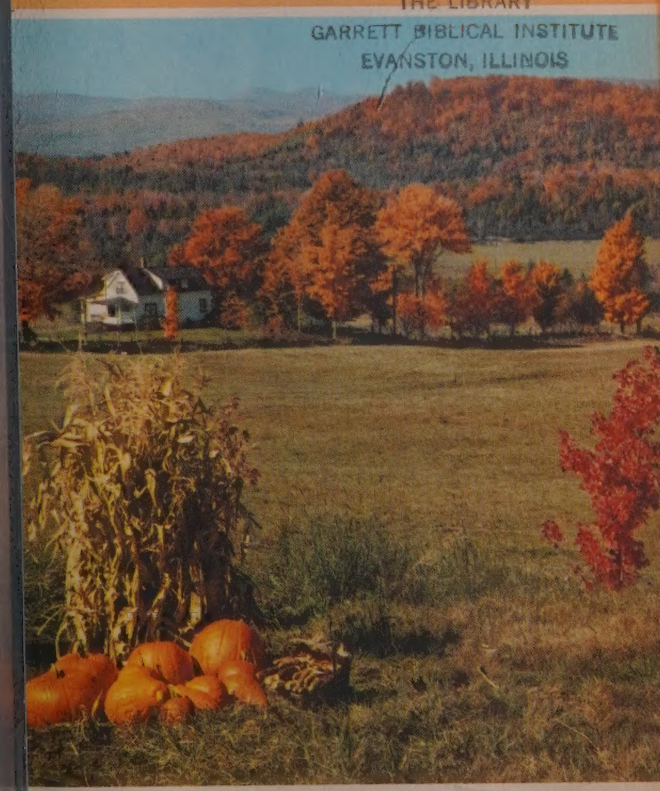

Thank Thee, Lord

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Cover—A. Devaney, Inc.

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from November 1 to November 30

Illumination: I am thankful that God illumi my path and I reap a rich harvest of new idea

Prosperity: I rejoice and give thanks that I am happy, prosperous, successful child of God.

Healing: I rejoice and give thanks that I am happy, healthy, harmonious child of God.

UNITY

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Man, the Inlet and Outlet of Divine Mind

from the writings of

CHARLES FILLMORE

THE POSSESSIONS of the Father are not in stocks and bonds but in the divine possibilities implanted in the mind and soul of every man. rough the mind of man ideas are brought into ng. Through the soul of man God's wealth of e finds its expression.

It is well said that the mind is the crucible in ich the ideal is transmuted into the real. This cess of transformation is the spiritual chemistry must learn before we are ready to work intelli- tly in the great laboratory of the Father's sub- nce. There is no lack of material there to form at we will and we can all draw on it as a resource ording to our purpose. Wealth of consciousness l express itself in wealth of manifestation.

One who knows Principle has a certain inner
curity given him by the understanding of God-Mi
Our affirmations are for the purpose of establish
in our consciousness a broad understanding of
principles on which all life and existence depe
Our religion is based on a science in which ideas
related to Principle and to other ideas in a great u
versal Mind that works under mental laws. It is
a new religion nor a religious fad but points out
real and the true in any religion. If you know P
ciple, you are able to know at once whether a
ligion is founded on facts or has a basis of m
made ideas.

In order to demonstrate Principle we must k
establishing ourselves in certain statements of
law. The more often you present to your min
proposition that is logical and true the stronger
comes that inner feeling of security to you. The m
of man is built on Truth, and the clearer your un
standing of Truth is the more substantial your m
becomes. There is a definite and intimate relation
tween what we call Truth and this universal s
stance of Being. When the one Mind is called i
action in your mind by your thinking about it, it
hold of the substance by the law of attraction
sympathy of thought. Thus the more you know ab
God the more successful you will be in hand
your body and all your affairs. The more you kn
about God the healthier you will be, and of cou
the healthier you are the happier, more beauti
and better you will be in every way. If you know h
to take hold of the universal substance and mol
to your uses, you will be prosperous. Mind substa

ers into every little detail of your daily life ether you realize the Truth or not. However, to ablish yourself in a certain security in the posses- n and use of universal life, love, intelligence, and bstance, you must get a consciousness of it by first ntally seeing the Truth.

All true action is governed by law. Nothing just ppens. There are no miracles. There is no such ng as luck. Nothing comes by chance. All hap- nings are the result of cause and can be explained der the law of cause and effect. This is a teaching t appeals to the innate logic of our mind, yet we netimes feel like doubting it when we see things ppen that have no apparent cause. These hap- nings that seem miraculous are controlled by laws t we have not yet learned and result from causes t we have not been able to understand. Man does t demonstrate according to the law but according his knowledge of the law, and that is why we st seek to learn more of it. God is law and God is angeless. If we would bring forth the perfect crea- n we must conform to law and unfold in our nd, body, and affairs by the principle of innate e, intelligence, and substance.

The United States Congress establishes laws that le the acts of all American citizens. Those who ep the laws are rewarded by the protection of the w. Congress does not see to it that men obey the ws. That is left to the executive department of the vernment. The same thing is true of the universal w. God has ordained the law but does not compel to follow it. We have free will and the manner our doing is left entirely to us. When we know

the law and work with it, we are rewarded by
protection and use it to our good. If we break
universal law, we suffer limitations, just as a c
victed lawbreaker is limited to a cell or pris
The Holy Spirit is the executive official thro
whom Divine Mind enforces its laws.

You can see from this consideration that G
has bestowed the power of Divine Mind on ev
man. You are using your organism, body, mind,
soul, to carry out a law that God established a
guide for all creation. If you righteously fulfill
mission, you cannot fail to get the righteous resu
If you fail to live in accordance with the law—w
that is your affair. God cannot help it if you are
following the law and by it demonstrating hea
happiness, prosperity, and all good. Blackstone
that law is a rule of action. So with God's l
if you follow the rules of action, you will den
strate Truth. You will have all that God has
pared for you from the foundation of the world

What are the rules of the law? First, God is g
and all His creations are good. When you get
firmly fixed in your mind, you are bound to den
strate good, and nothing but good can come
your world. If you let in the thought that the
such a thing as evil and that you are as liable to
as to good, then you may have conditions that
form to your idea of evil. But remember, evil
evil conditions are not recognized by Divine M
If you have thought of evil as a reality or as ha
any power over you, change your thought at
and begin to build up good brain cells that n
heard about anything but good. Pray thus: *I a*

ild of the absolute good. God is good, and I am ood. Everything that comes into my life is good, nd I am going to have only the good. Establish this nsciousness and only the good will be attracted you, and your life will be a perpetual joy. I cannot ll you why this is true, but I know that it is and at you can prove it for yourself to your satisfaction.

If you will start right now with the idea of uniersal and eternal goodness uppermost in your mind, lk only about the good, and see with the mind's e everything and everybody as good, then you will on be demonstrating all kinds of good. Good oughts will become a habit, and good will manist itself to you. You will see it everywhere. And eople will be saying of you, "I know that man is ood and true. I have confidence in him. He makes e feel the innate goodness of all men." That is the ay in which the one Mind expresses itself through an. It is the law. Those who live in accordance with e law will get the desired results. Those who fail do so will get the opposite results.

The law also applies to our demonstrations of rosperity. We cannot be very happy if we are poor, nd nobody needs to be poor. It is a sin to be poor. ou may ask whether Jesus cited any example of overty's being a sin? Yes. You will find it in the tory of the prodigal son. That is often used as a ext to preach to moral sinners, but a close study of shows that Jesus was teaching the sin of lack and ow to gain plenty. It is a wonderful prosperity lesson.

The prodigal son took his inheritance and went nto a far country, where he spent it in riotous living

and came to want. When he returned to his father house he was not accused of moral shortcoming, we should expect. Instead the father said, "Brin forth quickly the best robe and put it on him." Th was a lesson in good apparel. It is a sin to wear po clothes. This may seem to some to be rather a sord way of looking at the teaching of Jesus, but we mu be honest. We must interpret it as He gave it, not we think it ought to be.

The next act of the father was to put a gold ri on the prodigal's finger, another evidence of pr perity. The Father's desire for us is unlimited goo not merely the means of a meager existence. T ring symbolizes the unlimited, that to which there no end. It also represents omnipresence and omn otence in the manifest world. When the father ga that ring to the son, he gave him the key to all l activity. It was the symbol of his being a son and h to all that the father had. "All that is mine is thin The Father gives us all that He has and is, omn otence, omniscience, all love, and all substance w we return to the consciousness of His house plenty.

"Put . . . shoes on his feet" was the father's r command to the servants. Feet represent that par our understanding that comes into contact w earthly conditions. In the head or "upper room" have the understanding that contacts spiritual ditions, but when we read in Scripture anyth about the feet, we may know that it refers to our derstanding of things of the material world.

The next thing the father did for his retu son was to proclaim a feast for him. That is no

way we treat moral sinners. We decree punishment for them, we send them to jail. But the Father gives a feast to those who come to Him for supply. He does not dole out only a necessary ration but serves the "fatted calf," universal substance and life in its fullness and richness.

The parable is a great lesson on prosperity, for it shows us that people who are dissipating their substance in sense ways are sinners and eventually fall into a consciousness of lack. It also proves that they may become lawful and prosperous again by returning to the Father-Mind. When there are so many lessons in the Bible for moral delinquents, there is no need to twist the meaning of this parable to that purpose. It is so plainly a lesson on the cause of lack and want. Jesus expressly states that the youth wasted his substance in a "far country," a place where the divine law of plenty was not realized. There is a very close relation between riotous living and want. Persons who waste their substance in sensation come to want in both physical and financial ways. If we would make the right use of the divine substance and the divine law, we must come back to the consciousness of the Father and conserve our body substance. Then health and prosperity will become naturally manifest. If we are not resourceful or secure in our use of the one divine substance, we are not secure in anything. Substance is a very important thing in our world, in fact the foundation of it. Therefore we should be secure in our understanding of it and use it according to God's law.

Then let us enter into the very Truth of being and observe the divine law. Let us realize that

our Father is always here and that we are in a "fa country" only when we forget His presence. He i constantly giving us just what we will acknowledg and accept under His law. We can take our in heritance and divorce ourselves in consciousnes from the Father, but we shall suffer the results, fo then we shall not do things in divine wisdom an divine order, and there will be a "famine" in th land. Let us rather seek the divine wisdom to kno how to handle our substance and the law of pro perity will be revealed to us. To come into this real zation, declare with faith and all assurance: *The a providing Mind is my resource, and I am secure my prosperity.*

Primitive men did not contend for the produ of nature so long as they could easily pick the fru from the trees and sleep beneath the branches. Wh they began to live in caves contention arose over t best places, and the strongest were usually the v tors. "Success leads to success." Those who w able to take the best did so and proved the law t "whosoever hath, to him shall be given, and he sh have abundance." This seems at first thought to an unjust law, but it has always prevailed in the fairs of the world. Jesus, the greatest of metaph cians, taught it as a divine law and gave it His co mendation. He could not have done otherwise, it is a righteous law that man shall have what earns, that industry, effort, and ability be rewar and laziness discouraged.

This law operates in every department of be Those who seek the things that the material re has to offer usually find them. Those who strive

ıoral excellence usually attain that goal. Those who spire to spiritual rewards are also rewarded. The ıw is that we get what we want and work for, and ll experience and history has proved it a good law. f this law were removed, world progress would ease and the race become extinct. Where there is no eward for effort, there will be no effort and society vill degenerate. We may talk wisely about the inner rge, but when it has no outer field of action it ventually becomes discouraged and ceases to act.

When men evolve spiritually to a certain degree, ıey open up inner faculties that connect them with osmic Mind, and attain results that are sometimes o startling that they seem to be miracle workers. Vhat seems miraculous is the action of forces on lanes of consciousness not previously understood. Vhen a man releases the powers of his soul, he oes marvels in the sight of the material-minded, ut he has not departed from the law. He is merely functioning in a consciousness that has been oradially manifested by great men in all ages. Man is greater than all the other creations of God-Mind because he has the ability to perceive and to ay hold of the ideas inherent in God-Mind and ırough faith bring them into manifestation. Thus volution proceeds by man's laying hold of primal piritual ideas and expressing them in and through is consciousness.

In the exercise of his I AM identity man needs o develop certain stabilizing ideas. One of them is ontinuity or loyalty to Truth. In the Scriptures and ı life we have many examples of how love sticks o the thing upon which it has set its mind. Nothing

so tends to stabilize and unify all the other faculties of mind as love. That is why Jesus gave as the greatest commandment that we love God.

When you first begin to think of God as everywhere present substance, your mind will not adhere continuously to the idea. You will drop your attention after a while and think, "I haven't enough to meet all our bills." There you have made a break and have lost momentum in your ongoing, and you must patch it up quickly. Affirm, *"I am not going to be led astray. The old ideas are error and they are nothing. They have no power over me. I am going to stick to this proposition. God is love, the substance of my supply."*

The law of supply is a divine law. This means that it is a law of mind and must work through mind. God will not go to the grocery and bring food to your table. But when you continue to think about God as your real supply, everything in your mind begins to awaken and to contact the divine substance and as you mold it in your consciousness, ideas begin to come which will connect you with the visible manifestation. You first get the ideas in consciousness direct from their divine source, and then you begin to demonstrate in the outer. It is an exact law and it is scientific and unfailing. "First the blade, then the ear, then the full grain in the ear."

Do not hesitate to think that prosperity is for you. Do not feel unworthy. Banish all thoughts of being a martyr to poverty. No one enjoys poverty but some people seem to enjoy the sympathy and compassion they can excite because of it. Overcome any leaning in that direction and every idea that you

were meant to be poor. No one is ever hopeless until he is resigned to his imagined fate. Think prosperity, talk prosperity, not in general but in specific terms, not as something for the other fellow but as your very own right. Deny every appearance of failure. Stand by your guns and affirm supply, support, and success in the very face of question and doubt, then give thanks for plenty in all your affairs, knowing for a certainty that your good is now being fulfilled in Spirit, in mind, and in manifestation.

Soul's Offering

Elizabeth Landeweer

I thank Thee, Lord, that Thou dost not mistake
The thorns and tares of my life for the wheat,
That on Thine altar Thou dost bless and break
Only my soul's best—only its most sweet.
And yet, how long it took me, Lord, to learn
That I must lift my errors to Thy light—
That all my tears, the memories that burn,
The foolish fears I harbored in the night,
All of my weaknesses and frailty,
The wormwood mixed with honey in the cup,
The flawed gem with the flawless, still must be
Brought to Thy feet and humbly offered up.
I know not where Thy garnerings are stored,
Or how the tares are winnowed from the grain,
I only know that in each sheaf, dear Lord,
There is the glint of sunlight—gray of rain,
While lifted up to Thee, serene in faith,
My burdened soul gives unto Thee its load,
And suddenly I draw as from Thy breath,
Freedom and peace—and, oh, an open road!

The Power of the Word

FRANCES HULL TOPPING

THERE IS POWER in the spoken word and in the thoughts we think. We have seen it demonstrated time and again, sometimes to bless and heal and sometimes to wound.

"Words are like stones cast thoughtlessly,
Their circles widen o'er the sea
Until they reach the farther shore,
Then turn and seek us out once more."

Yes, words do come back to us; it is the fulfilling of the law "With what measure ye mete, it shall be measured unto you."

In Genesis it is recorded that "Whatsoever the man [Adam] called every living creature, that was the name thereof." Is there not a deep meaning in this for us? We say that certain persons irritate us. We say that we are allergic to certain foods. We say that certain weather conditions affect us adversely. On and on, ad infinitum, we use negative words that produce negative effects. Let us reverse this type of thinking and speaking and we shall soon see the beneficial effect and the annulment of the judgments that we have brought on ourselves by negative thinking.

Knowing the power of the word, Jesus said "By thy words thou shalt be justified, and by thy words thou shalt be condemned." In Job 22:28 we read: "Thou shalt also decree a thing, and it shall be established unto thee." How important are our

decrees to our welfare! And yet, many persons decree lack, sickness, and even death by their words. Nothing on the outside has power to produce inharmony unless we consent to it. We can reverse negative action with Truth, the Truth that there is only one power, the power of good, God, omnipotent, omnipresent, eternally available for our acceptance and use under all circumstances and conditions in which we may find ourselves.

Daily our prayer should be,

"Let the words of my mouth and the meditations of
my heart
Be acceptable in thy sight,
O Jehovah, my rock and my redeemer."

For "Out of the abundance of the heart the mouth speaketh."

The heart that is filled with love sends forth words that enrich and uplift the hearer. Each of us can recall how often our load has been lightened by a kindly word of approval. We try to forget the unkind words of criticism that plunge us into sadness or despair, and perhaps even tempt us to retort in kind, forgetting the admonition of a very wise man,

"A soft answer turneth away wrath;
But a grievous word stirreth up anger."

The examples of profound sagacity and unexcelled experience in The Proverbs give us a complete code of practical rules for the regulation of life. We must learn to apply the principles embodied therein, principles adapted to all ages and conditions of man. Let us recall some of those words of wisdom:

Prov. 12:18, "The tongue of the wise is health."

Prov. 15:4, "A gentle tongue is a tree of life."

Prov. 21:23, "Whoso keepeth his . . . tongue, keepeth his soul."

In James 1:26 we read, "If any man . . . bridleth not his tongue . . . this man's religion is vain." And again, in James 3:6, "The tongue is a fire . . . which defileth the whole body." He also tells us that "out of the same mouth cometh forth blessing and cursing," and he adds, "These things ought not so to be."

Let us consider from whence the word derives its power. In the first verse of The Gospel according to John we read, "In the beginning was the Word, and the Word was with God, and the Word was God." And we are told, "All things were made through him [the Word]; and without him [the Word] was not anything made that hath been made."

A convincing demonstration of the power of the word in operation is clearly shown in the 1st chapter of Genesis, which students of metaphysics accept as the true creation. The order of this creation appears in successive steps, each by the power of the word God said, and it was so. Verse 26, in which God said "Let us make man in our image," was preceded by the steps that provided all things necessary for man's use and survival. The 28th and 29th verses of Genesis record that man was given dominion over all that had been created for his use. And, finally "God saw everything that he had made, and, it was very good."

Among the definitions of *word* given in the dictionary, we find: "an order; command," and it was so used when "God said and it was so." When Jesus spoke the healing word it was a command. He spoke

with authority: "Lazarus, come forth." "Arise, and take up thy bed, and walk." "Stretch forth thy hand." No halting indecision here. He knew that man was created to have dominion and He called forth healing by the power of the word.

Why are man's words (seemingly) so frequently without power? Is it not because the condition involved is disregarded? The promise is to those who abide in God. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." Here is the secret of efficacious prayer. What is meant by abiding in God? Jesus said, "The kingdom of God is within you." This kingdom is none other than the Christ, which dwells in each man. This is the "secret place" in which, if we abide, we shall be "under the shadow of the Almighty." This is our contact with God. As we abide in this secret place, we can speak the word with wisdom and with power.

When asked by the scribes, "What commandment is the first of all?" Jesus replied: "The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself." The 13th chapter of I Corinthians tells us how futile are words without love. It also says that "Love never faileth."

Love is dynamic, impelling to action. It does not pass by on the other side but, like the Good Samaritan, gives heed to a brother's need. Many of us can recall times when a helping hand or a word "fitly spoken" turned the tide of affairs and put us on the

road to success when failure seemed inevitable. One woman recalls that her self-confidence and determination to keep on were renewed by the chance remark of a person whom she had met but once, but to whom she owes the ultimate success of her efforts. When we let that mind be in us which was in Christ Jesus we will speak only words that bless and heal. Let us not withhold these words of encouragement and cheer! Be assured that our words will not return to us void.

A man and wife who lost all their material possessions during the depression told me that but for the words of encouragement and help of one man they would have taken their lives. Now they have a prosperous business, a lovely home, and the respect of the community in which they live. The words of the man from whom they received the encouragement that changed their affairs were a blessing far beyond his realization.

Without love for God and man made in His image and likeness, what a sorry place this world would be! Who would want to live in a world where love was unknown? Such a world is unthinkable since God is love, omnipresent, omnipotent. Man created by love, must reflect the quality of his Creator.

The world is needful of the sunlight of love which we can give by the spoken word and by our deeds. God grant we may meet this challenge lovingly and unstintingly.

"Let us do something that shall take
A little sadness from the world's vast store;
And may we be so favored as to make
Of joy's too scanty sum a little more."

Choose the Good Part

CLARA S. McKEE

DO YOU FEEL WEIGHED down by responsibility? Are you "cumbered about much serving"? Do you find it seemingly impossible to have any time in the day when you can be still and "wait for Jehovah"?

Such experiences are common until one seeks a better way. Responsibilities cannot be shrugged off for others to carry, but one can change his mental approach to them. Often the thought about a task is more tiring than the actual doing of it. If one tries to use his own strength, forgetting that "I can of myself do nothing," his resistance wears down and he becomes tired long before the task is finished.

In the 10th chapter of Luke we read that Martha was "cumbered about much serving" and that Mary chose "the good part" of listening to Jesus' teaching. To be "cumbered" is to be needlessly burdened.

When many tasks await your attention, instead of starting them haphazardly, it is better to take a few minutes to ask the Father for guidance and then make a list, either mental or written, in which you arrange the tasks in an efficient order. Such planning is one way of choosing the good part. It helps to give us quiet and a certain mastery over our lives and affairs; for through it we turn with our thought to recognize the presence of Christ within us. It is important that we keep continually in our minds the realization that God is never apart from us and that

whatever separation there seems to be is in our own thought. We could not exist for one moment if He withdrew Himself from us.

Jesus said, "Mary hath chosen the good part, which shall not be taken away from her." Martha, without realizing it, "chose" to be unnecessarily burdened and Mary "chose" to listen to Jesus. Always there is a choice for us to make. Shall we allow ourselves to be "anxious and troubled about many things" or shall we, like Mary, sit at the feet of Jesus and learn of Him?

This "sitting" can be a resting of the mind on the love of God and His care of us, even in the midst of activity. A quiet word of thanks spoken many times in the course of a busy day will conserve much energy and be a constant reminder of the Father within who "doeth his works."

However, we do need some time apart from daily activities, and if we plan our work and do it "as unto the Lord," there will be time for at least a few minutes of relaxation and meditation in every day. If Jesus felt the need of going apart by Himself to be renewed through prayer, we should follow His example in order to grow in spiritual understanding. That He is constantly with us is a blessed thing. His help is instantly available for whatever we need. To know that He will give help according to our ability to receive is a blessed privilege. The greater our dependence on Him the greater our poise and calmness.

Until we depend on Him we may meet times of stress when it seems as if we cannot control our feelings and are helplessly in their power. In the cent

of every storm there is a spot of absolute quiet. This is true of even the most terrific hurricane and it is equally true of our own mental whirlwinds. Within each person is a sanctuary where the Christ abides. We can choose to be in the whirling, twisting storms of mental confusion and hurry, or we can stop our rapid pace and turn our thoughts inward to contact the Christ and ask His help and guidance. "They that wait for Jehovah shall renew their strength."

A certain woman who worked in a busy department store carried a heavy responsibility. On especially busy days she sometimes would suddenly feel exhausted. At such times she would step into a small stock room and in a few moments alone with the Father would ask for strength to continue the day's work. She would give thanks and then return to the activity of the store. Later, as she thought of it, she realized with a thankful heart how instantly her prayer had been answered. The feeling of exhaustion had left her immediately.

To be able to let the Christ take over will require practice, but the effort is well worth while. Jesus taught by practical examples the way to use Truth and to let it find expression in our lives and affairs. Through His lessons we can learn to "let go and let God" so that we are relaxed and efficient instead of tense and nervous.

When we press a button on a wall and the room is flooded with light, let it be a reminder of the wisdom of God, who gives His ideas to all who will make use of them. Let it evoke a feeling of thankfulness to God and a desire to bless all who have used His ideas to bring comfort into our lives.

As we choose the good part we also are practicing "the presence of God." Exercising our faith thus on simple problems will strengthen that faith so that we may rely on it when greater matters are presented to us.

We have not been promised that we shall not have obstacles to overcome. Through meeting difficult experiences prayerfully and confidently we grow spiritually to the place where we can say with Paul, "None of these things move me."

To the extent that we know Truth we shall not allow ourselves to be "cumbered about much serving." We shall not carry an unnecessary load of burdens. Instead, we shall choose the good part as we remember that we can be one with God in our thought and desire for good. We shall remember also, as Jesus did, that our strength lies in the fact that "the Father is greater than I."

As we do this, we shall prove to ourselves that the teaching of the Master is far more than a beautiful idea—it is a way of life, a way of overcoming and of great achievement. If we meet life with confidence, and keep our trust centered in Him at all times, we shall find ourselves guided unerringly to our highest good.

"They that seek Jehovah shall not want any good thing."

Thou seemest human and divine,
The highest, holiest manhood, thou.
Our wills are ours, we know not how;
Our wills are ours, to make them thine.
—*Tennyson.*

God's Shield

CARLA NELSON

A FEW MONTHS AGO I was a guest at a small luncheon given by my young neighbor, Lois, for her mother, who had been visiting her ınd was now getting ready to leave.

I had talked often with Mrs. Allister, Lois' nother, during her visit and I was sorry to see her eave as we had found much in common. Both of ıs had been Truth students for years. We had never ired of discussing Truth, but we had never brought ıp the subject when we had been with Lois' group ɔf friends. There had really been no cause to do so. As young mothers and homemakers, they had their wn interests, and these interests had become ours vhen we had been with them.

However, on this day the general discussion of ecipes, sewing hints, and so on veered into another. After lunch we all sat in Lois' comfortable living oom. Marion sighed and remarked: "I wish I could o home on a visit, but with three children under ve it would be too much for me to manage on a rain. Bob wants me to go by plane, but I wouldn't hink of it!"

"Why not?" asked Lois. "It is wonderful to fly, nd you are there before you know it."

"I'm scared to death of planes and I wouldn't isk our lives in one." Evidently she felt that Lois ad risked her life and her children's lives when he had flown back East the previous year. The sub-

ject was dropped.

Lois' son and daughter, aged six and seven, came in from school. Lois, smiling, asked them whether they wanted to go to the nearby swimming pool. They said that they did and then ran to get their swimming suits. Soon they were on their way.

Evelyn spoke up. "Lois, you really take terrible chances with your children. I let Sammy and Rachel go to the pool only when I have time to go with them."

"Why?" asked Lois.

"Because I'm afraid to let them out of my sigh when they are in the water."

"Oh, the children are carefully watched over," Lois answered.

Lois' daughter Mary, aged ten, came in. Sh spoke to all of us and then said, "Mother, do yo have your grocery list ready? I'll go to the store fo you." Lois went to the desk and handed Mary a lis

Dorothy was amazed. "Do you let Mary g across that dangerous highway alone?" she aske "Why, I'm afraid to go across it myself. I certainl wouldn't let Diane go alone, and Diane's older tha Mary."

"Neither Mary nor I am afraid," Lois sai "There is a traffic light there and, besides, someo is always protecting her."

"Even so, I wouldn't let my child take such risk," Dorothy insisted.

To change the subject Lois said, "I suppose I see all of you at the Country Club Friday night

Teresa sighed. "You won't see me, for I ca go. Dick will have to go alone."

"Why?" Lois asked.

"Well, I can't leave the baby with a baby sitter. Since Danny came, I miss lots of things I'd love to go to; especially the community get-togethers at the club. But I'm afraid to leave Danny with a sitter. Something might happen to him. I know, Lois, that you think I'm silly. You have always left your children with baby sitters. But I just can't do it!"

"You forget they are carefully watched over," Lois replied. "As carefully as if I were with them."

Five young mothers in this room, I thought, and all but one are full of fear. Of course, I knew why Lois was free from fear.

Suddenly Mrs. Allister smiled at the young faces around her. She said, "Don't any of you girls believe in God?"

A shocked silence, then Marion, Evelyn, Dorothy, and Teresa said in unison, "Of course I believe in God."

"Then you must believe that He is everywhere."

"Of course."

Lois broke in. "Mother, suppose you tell them of the experience that changed your fear into perfect faith. You know—the one that you told us children as soon as we were able to understand. Then the girls will understand my attitude. Fear, of course, is a natural emotion. It must be, or the Bible wouldn't warn us against it so often—yet the Bible also gives us the way to overcome fear. Would you all like to hear the story of an experience Mother had when she was Mary's age? It is rather scary."

The girls said, "Yes."

Teresa added, "If it will help me to go to the

club Friday night, I'll be more than glad to hear it."

Mrs. Allister smiled across at me. "How about you, Mrs. Nelson?" she asked.

Thinking that there would be a Truth lesson in the story, I said, "I'm probably more eager than the others."

"This happened a long time ago," Mrs. Allister began, "but I've never forgotten the experience and I have never had any fear since that dark and rainy night. I told this story to my six children—Lois is the youngest—so they also would understand that there is no cause for fear when they trust in the One who is always with them and who will always care for them if they fully believe in Him.

"I had gone to spend a month with my grand mother and grandfather. They lived on a small farm in a sparsely settled section. My grandfather was a preacher and at times was called to preach at out-of the-way places when the regular circuit rider wa unable to do so. My grandparents were deeply re ligious. They didn't talk much about religion bu lived it day by day, with love for their fellow ma and faith in God.

"On this Sunday in early March my grandfathe had gone to a church twenty miles away to preac at two services, one in the day and one that nigh My grandmother and I had stayed at home to loo after the stock. We had fed the horse, the hog and the chickens, and Grandmother had milked an fed the cow. When all the outdoor chores we done we went into the warm, good-smelling kitche All the meals were eaten in the kitchen, ar the fire in the stove was kept burning from la

)ctober through March. In the fireplace in Grandnother's room there was a good fire, too, for it ıad been raining a cold, steady drizzle all day. I ooked forward to going to bed in there and snuggling close to Grandmother, while listening to the tories she would tell. I even remember exactly vhat we had for supper that night: a big bowl of ıominy grits with a chunk of butter in the center nd rich brown sugar with a bit of nutmeg sprinkled ver it. The supper was delicious. I remember that ome grits were left over and Grandmother moothed them in the dish and said, 'They will be ood for breakfast, fried, with sorghum to pour ver them.'

"We washed the dishes, and then Grandmother prinkled ashes over the bright coals in the firebox nd put a piece of oak stovewood on top of the shes. She said, 'Now all we have to do in the norning is give it a shake and our fire will be going good and hot.'

"She looked about the kitchen to see that everything was shipshape. She didn't lock the door. Such thing was unheard of in her home. Then she took he lamp and went into her bedroom. I was as close t her heels as I could get, because I was afraid of he dark. She stirred the fire in the fireplace and put n another log in front of the big backlog that Grandfather had put on before he'd left. He always ıad a big backlog burning, and it kept a dim, cozy ight in the room throughout the winter nights.

"Grandmother sat down in her rocker, and I at on a stool at her knee. She took her Bible from he table and said to me, 'Victoria, are you afraid

of the dark?' 'Yes'm,' I admitted. 'The Bible says you needn't be,' she pointed out. 'I'll read to you what it says about fear—and what it says about how not to be afraid.' "

I looked at the young women, who were listening intently to Mrs. Allister's words. Judging from her interest, one would have thought that Lois was hearing the story for the first time. Each one seemed to be sitting as a little girl at the feet of the grandmother of long ago, a grandmother reading God's promises to care for everyone who fully believes in Him. I also was there in the light of the lamp; I also was feeling the warmth of the fire. I was aware of being sheltered against the cold, drizzling rain and the dark of the night; and I, too, was wondering what was going to happen to give freedom from fear to so small a girl and to give later to her six children the same feeling of freedom.

Mrs. Allister continued her story: "Grandmother then read: 'Why are ye fearful? have ye not yet faith?' She looked down at me and asked, 'Victoria, you believe there is a God?' 'Yes'm,' I answered. 'And you believe that He is everywhere?' 'Yes'm,' I repeated. 'Then He is with you in the dark, so you needn't be afraid, for He will care for you.' 'No'm, I won't be afraid any more,' I promised. But I hadn't been tested then. Turning the pages to find the short, emphatic promises, she read on: 'Fear not: I am thy shield.' She stopped and explained to me: 'A shield is a thing that stands between you and danger, and God's shield is so strong that no danger can penetrate it.' She continued to read: 'Fear thou not, for I am with thee.' 'Fear not: I will help thee

'I will fear no evil; for thou art with me.'

"She closed the Bible. 'Remember the last two promises, Victoria. Say them over and over until they are with you always in everything that may happen to you. Say them with me now.' I repeated after her slowly, 'Fear not: I will help thee.' 'I will fear no evil; for thou art with me.'

"Grandmother continued: 'Remember that God is everywhere. He is here with us. He is with your grandfather. He is with your mother and father. So fear no evil for us, or for them, for He is with everyone. Now it is time for us to go to bed.'

"We undressed before the fire and laid our clothes out smoothly for the morning. Grandmother turned down the patchwork quilts over the featherbed, then blew out the light. We knelt and said our prayers. The room was golden in the firelight. My last remembrance before sleep was: 'I will fear no evil. God is with me and Grandmother. He is with Grandfather, Mother, and Father. He is with everyone.' It was good to know that, and I knew it was so, because Grandmother herself had read it to me from the Bible.

"I don't know what time it was but suddenly I was wide-awake. Grandmother was sitting up in bed. My body jerked up beside her. I was petrified with fear. The room was an ashy pink, light enough to see a figure, a frightening figure, standing at the foot of our bed. Grandmother put her hand on mine. Her hand was steady. Then I saw the figure clearly. It was a huge man. He was dripping wet and shivering with cold. He had a big stick of stovewood in his hand. I wanted to scream, but no scream came.

Then Grandmother said in a calm, clear voice, 'I am glad you came in out of the cold rain. I know you are hungry. Go into the kitchen. It is warm in there. I'll dress and be there in a minute to cook you something to eat. Put the stick of wood into the stove and open the damper—the fire will catch and be hot by the time I get there.' The man, without a word, turned and went into the kitchen. We heard the stove door open, heard the damper rattling. Grandmother calmly said, 'Victoria, fear no evil, for God is with us. He will help us. His shield will protect us. Remember His promises.'

"We both dressed as fast as we could. I became as calm and as unafraid as Grandmother. We went into the kitchen. The man was hovered over the stove. His teeth were chattering with cold. Grandmother said, 'You're soaked to the skin. I'll get you dry clothes.' She opened a closet where Grandfather kept his work clothes. Since Grandfather was a big man, the stranger could get into his clothes. Grandmother said as she handed him the dry garments, 'Go in by the fire and change.' The man mumbled 'Thank ye, Ma'm.' Grandmother whispered to herself, 'Lord, thou art here. Thou art my shield.' I said it, too, and I fully believed that no harm would come to us.

"The man came back, dressed in the dry clothes His teeth had stopped chattering. Grandmother asked him, 'You like fried grits?' 'Yes'm,' he replied His hungry eyes watched her slice the grits, roll them in corn meal, and put them in the skillet. She then sliced big pieces of homemade bread, buttered them, and poured a tall glass of buttermilk. 'You

can start on that,' she said, 'while I fix something hot. I know you must be very hungry.' He was. He wolfed the bread, gulped the milk, then ate the fried grits and scrambled eggs that Grandmother had brought to him. He also drank four cups of coffee. He said, 'Vittles is good. You's good, too, Ma'm.'

"As she poured the coffee, Grandmother asked, 'Where do you live?' 'No whares,' he replied. She did not ask any more questions. When he could eat no more he said again, 'Vittles good. Thanky, ma'm. You's a good woman.'

"It was still raining. Grandmother brought quilts and made a pallet on the kitchen floor close to the stove. She said, 'You sleep here tonight. It's too cold and rainy for you to go home. In the morning you can go if the rain has stopped.' He said, 'I'm tired. I run a long way. I ain't gonna hurt you.' Grandmother said softly, 'I know you won't hurt us. Go to bed now. In the morning you will be rested and you can go then.' He lay down on the pallet. His eyes closed at once in exhausted sleep."

"Who was he? What did—?" Marion exclaimed.

Mrs. Allister held up her hand and then continued:

"Grandmother and I went back to bed and to sleep at once. The early morning sun waked us. We got up and hurried to the kitchen. The man was gone. We did not know who he was until after Grandfather had come home. Upon hearing our story, he made inquiries and discovered that the man had escaped from a prison camp, had run for miles

and miles, and had finally become desperate from hunger, cold, exhaustion, and fear. Had God not been with us and had Grandmother been afraid, the man no doubt would have harmed us in his desperate need. But Grandmother gave him much more than he asked for. She understood a fellow man's need.

"We never knew whether the man was caught or remained free, but Grandmother always said that God had been with him that night as well as with us. When he had been cold, hungry, tired, and afraid, God had answered all his needs. As for me —I have faced, as we all do in rearing our families, many things that I could have been afraid of and which through me might have planted fear in my children. But because I believe that God is with me and with my children as my shield and theirs, I have been able to give them security. God's promises have freed them from fear.

"The escaped prisoner gave me my first real test of faith in God's promises, and I've always been grateful to him and, of course, even more so to Grandmother for reading the promises to me and fixing them firmly in my mind.

"To ask you girls whether you believe in God was foolish of me! Of course you do! But when you are afraid, you sometimes forget to reveal your faith. When fear comes into your mind again, remember that God is with you and with yours whether you are together or not. Thought of Him will dissolve any fear. You will be free, and your little ones will be free, just as I and my children have been. Use your belief in God!" she said in closing.

It was five o'clock, time to go home and get supper, to put little ones to bed. Each girl told Mrs. Allister good-by and thanked her for having told the story. Teresa, holding her sleeping six-months old son, said emphatically, "Thanks so much! I feel free to go with Dick to the club Friday night. I must have thought I was God Himself to have believed I was the only one who could watch over Rickie."

Six months have passed since we all told Mrs. Allister good-by that day. In the meantime I have written her that Marion and her three babies flew to visit her mother in the East; that Evelyn's Sammy and Rachel go swimming nearly every day without their mother; that Dorothy's small daughter goes alone across the four-lane highway to the grocery store; that Teresa has full confidence that God is with Danny and his baby sitter when she goes with Dick to all the community get-togethers. And as for me—I'm glad to have heard the story of Victoria and her grandmother. It reaffirmed for me this truth: God's shield is always ready to protect all who believe in Him and claim His protection.

Wait on the Lord

Grace C. Andrews

Wait patiently on Him whose shining spheres
Trace orbits, not of days or months, but years,
Remembering that your every prayer is known
To Him who moves the planets; and your own
Will come, as surely as God's word is true,
Along faith's sunlit pathway straight to you!

The Power of the Living Christ

CATHERINE THROWER

All truth students agree that the Christ-centered life is the life that we need, the life that we are actually seeking to demonstrate. When we study the New Testament and the lives of the early Christians, we marvel at the spiritual power they had and the mighty works they were able to do. On further study we find that they literally accepted the living Christ as a mighty presence in their midst to help them in all their ways. For instance, Peter said to Aeneas, a man who had been palsied and in bed for eight years, "Jesus Christ healeth thee; arise, and make thy bed. And straightway he arose. And all that dwelt at Lydda and in Sharon saw him and they turned to the Lord."

We, too, can do such mighty works as they did if we daily recognize and literally accept the presence and power of the living Christ that is so mighty in our midst. We have His promise that He is always with us and that if we ask anything in His name we will receive it. As we accept His presence and power and believe His promises, we fulfill our rich heritage as "sons of God, and joint heirs with Christ" and become the mighty, powerful spiritual beings God intends us to be. We literally experience miracles in our lives and affairs and we help to bring heaven on earth now to our fellow men.

Let us greatly rejoice that there are many today who are doing just this and that by their fruits ar

making themselves known. A forceful example of the power of the living Christ in action was given in an article entitled "Master, Heal Him!" which appeared in the August 1955 issue of Reader's Digest. According to this article, on February 6, 1951, Bob Stout of Locust, New Jersey, was in one of the worst train wrecks in American history; eighty-five were killed and five hundred injured. Bob Stout received head injuries that were considered fatal. However, his wife believed in prayer and she constantly prayed for his recovery by affirming, "I've put my trust in Him." Her pastor, prayed with her. As this minister began the church service on the Sunday morning following the accident, he saw many reminders of the wreck among the persons in his congregation. When he looked at the order of worship for that morning, he noticed that Bob Stout's wife had originally been scheduled to sing a solo entitled "Trust in Him." He thought of the desperation of her husband's situation, for at that very moment Bob Stout was being prepared for an operation that was considered his last hope of recovery. The minister announced these facts to his congregation and stated that they were going to pray for this man. He asked each member of the congregation to concentrate on Mr. Stout, to surround his hospital bed with love and faith. Then he turned and knelt as every head bowed in prayer. Picturing Jesus as long ago He had gone about on earth touching the sick and healing them, Mr. Squire prayed, "We beseech Thee to go with us now, O Master, to the hospital at Perth Amboy; to walk up the stairs, down the hall to room 248, to enter and stand by the bed. Now Master . . . lay your hand on

Bob Stout's brow and heal him!" An unreal moment of vast silence hung in the air. Then Mr. Squire rose, returned to his pulpit to continue the service. As soon as the service was over, Mrs. Stout called to say that her husband had suddenly gained consciousness and opened his eyes. When she was questioned about the time of healing, it was revealed that the turning point had come at the very time when her fellow churchmen had been praying for her husband.

The Unity teaching stresses the importance of constantly emphasizing the presence and power of the Christ in daily living. Marvelous miracles of healing are wrought by so doing. Attesting to this truth are the many grateful letters received by Unity relating answered prayers. Marvelous miracles of prosperity and general well-being are also being wrought. When we compare Unity today with its beginning more than sixty years ago in a humble home in Kansas City we realize how much the work has grown. It fascinates, amazes, and thrills one to visit the headquarters of Unity School of Christianity at Lee's Summit, Missouri, and see the rich beauty there. By the spiritual techniques of positive, affirmative prayers acknowledging the presence and power of Jesus Christ in the midst of the Unity ministry Unity School has grown to the place of spiritual power and beauty that it is today. People from all over the world now come to Unity School to study work, rest, and pray.

The really thrilling part of this story is the Unity message that all good things are possible for all of us as followers of Jesus, just as they were to the early Christians. Jesus gave us this assurance in the

promise, "He that believeth on me, The works that I do shall he do also; and greater *works* than these shall he do." If, therefore, you wish to make the wonderful presence of Christ more real in your life, if you wish to make His wonderful power more real in your mind, body, and affairs, be assured that you can!

To do this, begin your day by dwelling on the thought, *Christ is the head of my life. I am now open, receptive, and obedient to His instruction and guidance.* Then listen and allow Him to speak to you in thoughts, intuitive feelings, and events. Next, as you go about your day's activities, wipe out feelings of doubt or fear by affirming, *There is nothing in all the world for me to fear, for greater is the living presence and power of Christ right here in my midst than any appearance.* As you hold to this powerful prayer thought you will be amazed at the deliverance from negation that it will bring. For any other challenge that may arise in your daily living, staunchly affirm and declare, *There is only one presence and one power in my mind, body, and affairs, the presence and power of Christ.* Since Christ represents wholeness and perfect good, a prayer in His name is the most practical prayer we can make. In the face of such spiritual declarations of Truth, negation is bound to fade away.

As regards the presence of Christ here and now, Charles Fillmore has written, "Jesus Christ still lives in the spiritual ethers of this world and is in constant contact with those who raise their thoughts to Him in prayer."

As regards the power of Christ and of praying in

His name, he has further written, "The mightiest vibration is set up by speaking of the name Jesus Christ. This is the name that is named 'far above all rule, and authority,' the name above all names, holding in itself all power in heaven and in earth. It is the name that has power to mold the universal substance, and when spoken it sets forces into activity that bring results. 'Whatsoever ye shall ask of the Father in my name, he may give it you.' 'If ye shall ask anything in my name, that will I do.' "

Let each of us rejoice that we have the same spiritual power as did the early Christians and as do all those who are today demonstrating the miraculous works of Jesus. Let us further rejoice that by our thoughts, words, and prayers of recognition and acceptance we can call forth this spiritual power to work in us.

Yes, truly the presence and power of the living Christ is mighty in our midst! And each of us can individually prove that He is our hope of glorious living here and now!

ASSURANCE

I am
All that is or
Has been; wherefore should I
Fear or doubt me? All that will be,
That I am.

—*Elizabeth Kuskulis*

Life Began at 39

MARIA ANN AIGNER

LIFE CAN BEGIN whenever a man wants to begin it with God. He has given us free will and He always waits patiently for a person to come to Him. God never forces His way, but knocks, waits patiently, and knocks again. Some of us hear Him early in life, some later. Fred was thirty-nine.

Fred grew up on the streets of a large city, the son of well-meaning but strict parents. His early years held little for him but lack of understanding, severity, limited education, and surroundings that did nothing to help his sensitive nature to unfold.

He was not aware of God waiting patiently behind the scenes for his awakening, but he loved nature and spent hours in long walks. When his parents found it necessary to return to Europe to live for a few years, his love of nature was developed by walks in the forests and observation of all that lived in them. Although he did not recognize the Creator in the things he saw, the deep silences he found there brought calm to his troubled spirit. The scent of earth and grass and strange roots filled his body with new life when he was most despondent. The stars gave height and depth to the world that surrounded him. It was a world whose fences he pushed and pulled, trying to release his captive spirit.

Fred tried many trades as a young man—garageman, butcher, librarian. He worked in a lumber yard and a brewery. He was always moving, always

searching for the beautiful and wonderful things life holds, but never attaining them. Finally his father decided to go into business for himself and Fred joined in the venture. Fred thought the restaurant and tavern business might permit him some time to think his own thoughts, to find the right answers. However, the next eleven years dragged as those before had done. Too many mouths depended on the one cash register for sustenance, and when his father was ill, which was not infrequently, Fred worked both night and day.

His finer spirit rebelled at the amount of time spent in the tavern. He had always wanted the company of those who had the education he lacked, yet now he was forced into a tight sphere of activity that shut him off from his deepest needs. Thus, he came to ease the pain of his frustration with the means closest at hand: alcohol. The line that Fred pursued only brought additional pain to him. The dis-ease of his spirit reflected on his body, and he soon became physically ill.

I had known Fred for many years. Our paths crossed time and again during the events I have recorded above. At the beginning of this period of illness he phoned me to say that he was going on vacation. I was too busy that evening to see him and we arranged to meet on his return.

God spoke directly and imperatively to me while Fred was gone. I was a member of a prayer group one that was employing the principles of Truth to bring about healing—mental, physical, and spiritual. We gathered to pray for friends, relatives, and persons in need of help. Many, many times God had a

swered our prayers, and now I added Fred's name to our prayer list.

Fred and I saw each other occasionally following his return. Letters went back and forth between us, and daily prayers were said by members of the prayer group. One night I told the members of Fred's desperate need for help, explaining the entire story to them. I also told Fred of what we were doing and asked that he join us, explaining to him that many persons had received support through faith and prayer. God's waiting period was over at last! Fred responded so favorably I was surprised, considering his lack of religious training, the long years of discouragement and frustration, and the sick condition of his body. Morning and night he turned his thoughts and heart to God. Regardless of this fact, during the next months, each time we met he was more ill. However, the letters continued, and through them I shared a little more of all I had learned of Truth through Unity. I sent him pamphlets, stories, and articles that I thought might be of help. I suggested special affirmations to be put on his mirror while shaving, or in his car. "God is . . . a very present help in trouble." "Watch therefore, for ye know not the day nor the hour." "If God *is* for us, who *is* against us?" "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them," and the words that had been my own mainstay for the major portion of my life: "Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it."

Fred's prayers, the prayers of the group, and of Silent Unity all joined, but still his condition grew worse. Never did he break faith, however, once he had taken the step. No matter how discouraged he became, each time when I asked, "Are you still praying?" the answer was, "It is the only hope I have of finding myself."

One day I saw advertised the Unity booklet *A Six-Day Healing Practice.* I sent for it and followed its teaching day after day, as I was directed. I held Fred's image in thought and surrounded him with the strength and health affirmations recommended:

Monday: *"God is Spirit, and I—the divine image—am Spirit."*

Tuesday: *"God's life is my life, and I vibrate with harmony and wholeness. I am free, with the knowledge that all is good; I am, therefore, perfectly whole and well."*

Wednesday: *"I love my neighbor as myself. and I will do to others as I would have them do to me."*

Thursday: *"I am brave and bold with the knowledge that I am Spirit, and therefore not subject to any opposing power."*

Friday: *"I am wise with the wisdom of infinite mind, and I have knowledge of all things."*

Saturday: *"I am unlimited in my power, and I have increasing health, strength, life, love, wisdom, boldness, freedom, charity, and meekness, now and forever."*

Then I received a phone call at the office. It was Fred, cancelling the date that we had previously arranged. He told me he had grown so ill that he was

ordered to bed by his physician and later was to go South for some special treatment. I held the phone in my hand listening to what he said, but in that moment, surrounded by the prayer forces of the many months previous, I knew the extreme treatment that had been recommended was not right for this man. Urgently I called into the phone, "I don't believe what the doctors have said, Fred. Come here as you planned."

"I'd like to," he replied, "but I don't think I could manage to drive down."

"Yes, you can," I cried eagerly, in a voice I hardly recognized as mine, "if you ask God to ride with you. As soon as I hang up I shall phone the members of my prayer group, and we shall surround you with prayer all the way down. You will have nothing to fear."

"Then I'll try," he said, and our call ended. Quickly I phoned my friends to alert them to the urgent need for God's help. The following day Fred made the trip with the presence of God with him. "I'm here," he telephoned me a few blocks from where I worked. You said God would be with me, and He was." (Formerly it was Fred's custom to stop for a "quickie" halfway enroute.)

So gradual was the change within Fred that still he was not ready for the final step to bring him to God. He returned home and continued as before. Then in October came a repeat of the June phone call, "I'm too ill to make the trip to see you. It's impossible."

"Nothing is impossible with God," I repeated. "What you did once before you can do again." And

he did, not knowing that the next day would be the most important of his entire life. White and shaking, he arrived at my home. He had not been able to eat for days.

"Tomorrow we shall go out into the country where it is quiet and we can sit with God," I said.

There in the countryside, at the age of thirty-nine, Fred's life actually began. Without any profound declaration, without any tremendous promises, he gave himself from that day forward completely into God's hands to do with as He wished. The one drink he had "to steady his nerves" was his last. Now the way was open completely and unreservedly for him to hear God speak. And He spoke in the months that followed.

Fred found a retired schoolteacher who was willing to devote painstaking hours to the job of cultivating Fred's mind. He enrolled in a high-schoo equivalency course and returned to his accordior practice that had previously brought him so mucl enjoyment. Before this time he had always shiec away from anything new or strange. Now he con sidered all paths, realizing that God's route la everywhere. Time that before had had no meanin now became of absolute value as he strove to ab sorb quantities of reading material and appreciat the newness life held for him.

Then came God's voice in regard to a majo step: the business had been built to a well-payin point. If his parents were to sell, they would be abl to live in comfort and security. Fred resolved t start a new life for himself, to seek a work tha would bring him satisfaction and utilize his later

talents. To make the decision was relatively simple once God spoke, and he gave his parents notice of his intention that spring. But finding a new job at age forty was another matter. Each night Fred asked simply, as a child asks, "What is my next step, God?"

Through all the weary months of interviews and false leads he repeated his wish to know God's will for his life; while I, with the Unity healing pamphlet and the prayer group, sustained him. Ice cream salesman, milkman, real-estate agent, food broker, manager of a gasoline station: each idea as it came was explored and taken up in prayer. Then God's will finally became clear. A man came to the tavern one night on his way home from work. He was in the construction business and was a man with a friendly, outgoing nature. He heard of Fred's search for the right job and several nights afterward he returned.

"I think they could use another man in my outfit," he said "Would you consider it?"

Would Fred consider it? To work with wood as he had longed to do as a child, with a salary higher than he had so far been able to command in any of his interviews, and with a foreman such as the man who sat before him! This definitely was a job molded by the Maker's hand to exact specifications.

The hours are long, and many nights Fred is almost too tired to eat. But he is happy, for at last he realizes and accepts God's guidance. Each day he gives thanks for strength to continue in his work and studies, secure in the knowledge that the Father will continue to guide and sustain him.

The Will to Be Well

CLINTON E. BERNARD

IN THE 6th verse of the 5th chapter of John, Jesus asks a strange and thought-provoking question. Beside the healing pool called Bethesda "lay a multitude of them that were sick," who wanted to be well. "And a certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case,* he saith unto him, Wouldest thou be made whole?" This seems to be a strange and foolish question—but we know that Jesus did not ask foolish questions.

Dr. Leslie D. Weatherhead, English minister psychologist, and scholar, comments on this strange question in his book, "Psychology, Religion, and Healing." Dr. Weatherhead, who seems to believe that Jesus was a master of psychology as well as a master of life, takes an interesting, modern point of view on this incident. "It is possible," he says, "that the patient found it more interesting and more profitable to remain in the spotlight of publicity and in the receipt of sympathy and alms, and to maintain his illness for these reasons, than to be cured and thus to be uninteresting and compelled to earn a living or starve."

Whether or not Weatherhead's surmise is a correct one, the will plays a very important part in the getting and keeping of health. At Bethesda Jesus asked the patient if he wanted to be healed. Today

likewise, a person who wants to be healed should express and cultivate a will toward wholeness.

The following testimonial received by Silent Unity tells about the healing of a woman who willed to be well.

"In January of this year I developed a light attack of dermatitis on my ankles. My doctor assured me that the condition would clear up in a short time. After a month of medication, ulcers developed along with the dermatitis and began to spread into the bones. Finally I told my doctor that I was going to consult a skin specialist. When the specialist examined me he said that gangrene had set in and that I had to be in the hospital within twenty minutes.

"When I began to make preparations for entering the hospital, the first thing I picked up was a *Daily Word*. I opened it at random and there I saw the statement of Truth: *'I have no fear, for I know that God is taking care of me.'* I kept repeating this statement until I knew all would be well.

"When I arrived at the hospital I was smiling. The doctors asked: 'Why the smile? We will have to amputate your feet in the morning. You don't have a chance; your feet are too gangrenous to save.' I refused to accept the doctors' opinion. I rested in the hospital and prayed. I continually told the doctors that no operation would be necessary, since I knew that my feet would improve some each day.

"There was a section of skin on one foot that the doctors were determined to remove. I protested and said to the specialist, 'In three days that will be off. There is new skin under it that will push it off.'

Although the doctors disclaimed my belief, I told them that they could do nothing without my consent.

"At the end of the third day, the doctors said, 'Well, let us see the feet.' The nurse removed the bandages and lifted a square of gauze. On the gauze was the section of unhealthy skin, and the wound was filled with healthy red blood cells. The doctors said: 'She claimed that God would heal her, and He has. This is the first miracle we have ever seen. Her faith has taught us something we did not believe could happen.'

"Within four weeks I was home and was using a wheel chair. Later I took my first step. Now my feet are completely healed; I am able to do all my own washing and ironing and other housework.

"I thank Unity for teaching me the way. I was so ill that I could not even write and ask for prayers but I knew that prayers were reaching me through Silent Unity. I really owe my recovery to God and Unity. May God bless you in your marvelous work Thanks for teaching me to love and to know God better."

Note carefully that although this woman had a will to be well, she did not depend solely on her own will. She had declared her faith that God was taking care of her. One of the first truths learned by Truth students is that God's will for all His children is health. To will health in this understanding is to agree with God and His conviction of man's essential wholeness.

Will is powerful, even in its personal aspect When the human will conforms to the will of God it is much more powerful. Says Charles Fillmore

"The simple statement, *I will to be well,* gathers the forces of mind and body about the central idea of wholeness, and the will holds the center just so long as the I AM continues its affirmation. No one ever died until he let go his will to live, and thousands live on and on through the force of a determined will." Just prior to this, however, Mr. Fillmore said: "If you try to take dominion through will force and suppression, you will find it hard and will never accomplish any permanent results. Get your I AM centered in God, and from that place of Truth speak true words. In this way you will gain real spiritual mastery and raise your will consciousness from the human to the Divine."

A further word of caution is in order here. A sufferer is not told to ignore what the doctors tell him. However, if any person has a deep faith and conviction that God's healing power within him is taking care of the need adequately, then he may with impunity disregard what the doctors say.

A Unity teacher tells about three persons who developed cancer almost simultaneously. One of them did little about the trouble himself. "Unity ought to heal me," he declared. This person died Another member of the three accepted the fact that he had cancer and that it is usually fatal. He died. The third faced the situation with this reasoning: "I won't accept cancer; I refuse to believe that it is God's will for me to have it. I could die—but why? I might have to come back sometime and meet the same problem again. I've got to whip this—with God's help. I'll do it now." He got well.

Again it should be pointed out that more than

human will was involved here. The person who was healed did not, by use of his human will, command or change God; on the contrary, he willed to keep his own mind in line with the Mind of God, which knew only wholeness for him.

A continual willing to be well is not as simple as it may appear. The human mind is tricky; it has devious ways of fooling us. Many a person has willed illness for himself without realizing it. The following incident illustrates this fact.

A number of years ago a woman had to fire her own furnace while her husband was away, but she found it very difficult and painful because of rheumatism in one of her knees. One day after firing the furnace the pain became intense as she was climbing the stairs. In desperation she cried, "Lord, what is the cause of this rheumatism?" Instantly the answer came to her: "You're not too good to fire the furnace!" Facing the matter squarely, the woman could see that she had been nursing resentment since she had to shovel coal. She apologized to the Lord and began performing the duty cheerfully. The rheumatism soon left her. She is now a successful Truth teacher and tells the story with a hearty laugh, but with a keen appreciation of its significance. She wills to be well, with faith that this is God's will for her and she is well.

God's will for His children is health. Many persons used to suppose that God visited sickness sternly, even spitefully, on His children for discipline and other purposes. This theory has permeated the race consciousness for so many centuries that it is very hard to eradicate. It is even written into our

literature and other art.

Some persons believe that sickness and death are the will of God for His children. If such had been the case, Jesus would not have dared to heal anybody. We know that He did heal. We have no evidence that He ever asked the Father's permission before healing anybody. On the contrary, He obviously took it for granted that wholeness is the good and proper state of man, the state that God approves.

A great change in thinking must take place before the children of God discern the truth about God and themselves! God is the source of life and health and youth, the only Source. Life is of God and only God can confer or prolong it. Long ago He gave this promise: "I am Jehovah that healeth thee." Jehovah's will for us is wholeness—now and forever. When we will health for ourselves we are doing His will.

It is becoming more difficult for the ordinary man to practice the absence of God than to practice the presence of God. He may hold aloof from the spiritual mysteries which are embalmed in the old dogmas and doctrines of theology. He may refuse to explore the spiritual meaning which is hidden in their archaic and antiquated language. He may drink all the anodynes of reason. He may ignore the literature of religious experience. But he cannot evade the pressure of revelation that science is exerting on his unwilling imagination. The universe as it is being revealed to us by science cannot be borne without spiritual horror unless we shelter our souls in the reality of religion, unless we practice the presence of God.—James Douglas; The Daily Express (London).

A Soliloquy

RALPH WORTH

I LOOKED OUT my window and saw some winged creatures that resembled birds. They lifted their heads and kept opening their beaks as if they wanted to be fed. They were not gaily-feathered things, but gray and drab. Their eyes shone like bits of glass.

In a thoughtless moment I opened my window and asked myself, "What are they?" It seemed almost instantly they knew what I was thinking and they flew to the window sill. One said, "I am your worry thought," and another said, "I am your criticizing thought." Each one had a name: self-pity jealousy, envy, irritation, unkindness, and so forth.

"What do you want?" I asked.

"More thoughts to live on," they said.

"But," I exclaimed, "you are not my thoughts for you are all negative thoughts."

"Have you so easily forgotten that we could no have existed without you?" they asked, "for it wa you who gave us life."

"Remember that bill you worried about—tha monthly charge account? You fed me all day, o and on, with worry thought."

"But that was last month," I said, "and I pai it."

"Yes," the creature answered, "but how abou this month's charge account? I heard you expre yourself with a long sigh when you got the bill."

"Did I?" I asked, "I do not remember."

Then the creature called self-pity said, "I was born about that time, too. Don't you remember you asked, 'Why can't I have more money to live on?' "

"That is where I came in," said the envy bird.

Each one claimed his birth from me, and I sadly remembered some of the negative thoughts I had nurtured that were now coming back to me. Why had I kept such thoughts in my mind? I had been actually keeping away the thoughts I had long wanted to have. Then I was really ashamed.

"Yes," I said, "I gave you life, but I do not need you; no one needs you." To each I said, "Go, every one of you, and vanish into thin air. With God's help I will never give life to such thoughts again."

As they vanished I said, "Now I will try God's way—the only way to win the absolute joy of living." I saw the way laid out for me and I realized that we "cannot serve God and mammon." There are not two ways.

As I was closing my window, I heard the songs of many beautiful birds as they wended their way to my window sill. These birds were joyous, well, and happy. I said, "These are my positive thoughts coming from God within me, and I am grateful." Then I remembered a quotation: "My child, I would help you, but it means that you must give yourself and all your ideas wholly to me. Learn to think only what I would say, and do only what I would have you do. It means that you must not let into your mind or believe any other thoughts—no matter what appearances are or how much such thoughts beg for admittance. And out of present conditions you will

come into one where peace, harmony, and plenty will be your mental children who will come to you to be fed with loving trust in Me, with confidence in your power to express Me, and with the pure joy of living."

FULFILLMENT

R. H. Grenville

Now orchard boughs are bent
With the rich fruit they bear;
Field after golden field
Shines like an answered prayer.

This is a holy time
When hearts are lifted up,
Brimming with blessings, each
A calm and hallowed cup.

Stooked corn and tented wheat
Grace acres we have tilled.
Our labor has borne fruit;
God's promise is fulfilled.

And we in humble joy,
One with the season's mood,
Give grateful thanks to Him
Who gives, and is All-Good.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am thankful that God illumines my path and I reap a rich harvest of new ideas.

Prosperity: I rejoice and give thanks that I am the happy, prosperous, successful child of God.

Healing: I rejoice and give thanks that I am the happy, healthy, harmonious child of God.

INSTRUCTIONS: Praise and thanksgiving open the door to good even as criticism and condemnation close it. Gratitude is a positive, constructive state of mind, whereas faultfinding is negative and destructive. Each produces after its kind. As we wish to be increasingly receptive to blessings, we should cultivate an attitude of thankfulness by looking for the good in every condition. God is everywhere, and we can train ourselves to see Him regardless of how many limitations the human eye is tempted to register.

"Bless the LORD, O my soul: and all that is within me, *bless* his holy name." Resolve to make each day of November a day of thanksgiving to God for His wonderful gift of life in all its fulness.

At the very apex of the brain is a ganglionic center, which we may term the throne of reverence or spirituality. It is here that man holds converse with the knowledge in Divine Mind. This center is the place or "upper room" of spiritual consciousness, and is designated in Scripture as Judah. Its office is to pray and praise. The Judah faculty opens the portal of that mysterious realm called the superconsciousness where thought is impregnated with an uplifting, transcendent quality. Every lofty ideal, all the inspiration that elevates and idealizes in religion, poetry, and art, originates here. It is the kingdom of the true and real in all things.

One of the offices of spirituality is to aggregate divine ideas. Through this action man draws absolutely true ideas from the universal Mind. Thus prayer is cumulative. It accumulates spiritual substance, life, intelligence; it accumulates everything necessary to man's highest expression. When we pray in spiritual understanding, this highest realm of man's mind contacts universal, impersonal Mind the very mind of God is joined to the mind of man God answers our prayers in ideas, thoughts, words those are translated into the outer realms, in time and condition.

Our very brain cells will expand and increase in capacity and intelligence when we speak words of appreciation to them.

In gratitude for divine illumination, affirm:

I am thankful that God illumines my path and I reap a rich harvest of new ideas.

Jesus warned us not to lay up treasures in a material way but to be "rich toward God," as taught in the 12th chapter of Luke. Jesus was rich toward God in that He knew how to release the creative substance implanted in Him from the beginning. This same substance is within every one of us; when released, it makes contact with the universal substance, and invisible currents of supply begin to carry their riches to us.

A simple word of blessing poured out upon that which we have will at least begin to release the superabundance of Spirit substance, and we shall have an inner confidence and faith in the providence of our Father.

Jesus warned us not to be anxious about temporal needs but to pray, believing, and to bless and give thanks; then right in the face of seeming insufficiency we should be enabled to demonstrate plenty. Jesus illustrated this when He showed how giving thanks in a devout consciousness for this inner substance would multiply the apparently insignificant resources (the five loaves and two fishes) until they became sufficient to meet the hunger of more than five thousand persons.

Do not beg in your prayers, but praise and give thanks for the new self-manifesting God of abundance that is even now at work in your life, fulfilling every desire of your heart.

In graitude for abundant supply, affirm:

I rejoice and give thanks that I am the happy, prosperous, successful child of God.

It is an easy matter to give thanks for what we have already received, but it is not so easy to give thanks for what we hope to receive. However, giving thanks in advance brings to pass a present expectation. Remember what Jesus said about one's mental attitude in demonstrating spirituality: "All things, whatsoever ye shall ask in prayer, believing ye shall receive." This may be rephrased in this wise: Pray believing that you have received, and you shall receive.

Christians who have discovered the hidden law of the mind make it a practice to give thanks for health . . . for all things that they desire, believing that God has given in Spirit that which is to appear in the visible.

Praising and giving thanks liberate the finer essence of mind and body when we center our attention on Spirit. Spirit is the dynamic force that releases the pent-up energies within man. The energies have been imprisoned in the cells, and when released are again restored to action in the body by the chemistry of creative Mind. The perfection of the restoration is in proportion to the understanding and industry of the individual.

You can praise a weak body into strength, a fearful heart into peace and trust, shattered nerves into poise and power, for praise is carried to every part of the body.

In gratitude for His healing power, affirm:

I rejoice and give thanks that I am the happy healthy, harmonious child of God.

The Perfecting of the "I"

WHAT IS THE GOAL OF LIFE? The goal of life is the bringing of the "I" to perfection.

Not the attainment of money or position or power or fame, or even that feeling of security which is so much desired at the present time—not by such attainment is one's life brought to its proper goal. Let all that be accomplished, and some imposing questions have to be answered. What is it that now says "I"? Is it the soul? Or is it the kind of self that results when the most important thing in life has been neglected? What has become of the perfected self that once was possible and is still the goal of life? Has it, for lack of proper attention and effort, become choked by the cares of the world and the deceitfulness of riches? or become dried up for lack of proper soil in which to grow? One must continually put into the scales the differing values that life offers, weigh one against the other, decide which is really the greater, and then live for that.

When the multitudes flocked after Jesus because He had fed them and healed their diseases, He told them that they were missing the point. "Work not for the food which perisheth," He said, "but for the food which abideth unto eternal life." That is to say, the first concern of life should be the cultivation of the self as a spiritual existence, and not as a miscellany of physical wants.

But how we sweat, fuss, and fume, to get money

for things we do not need! How we wear ourselves out to provide ourselves with bodily ornamentation, delicate foods, automobiles with multiple gadgets, the newest thing in television that eats up irrecoverable time but offers little that can either enrich the mind or lift up the soul, titles and degrees that we think of as giving us distinction among our fellows. How we toil and moil for a multitude of things that keep life at a low level and prevent us from attaining to a distinction that is genuine!

"Is not the life more than the food, and the body than the raiment?" is one of the world's most searching questions.

He who would build himself up into the man he ought to be must exercise himself in the matter. If I want my trees to be healthy and to develop nobly, to survive winter storms and the blights and insects of summer, and to be creatures of beauty increasingly through long years of time, I must prune them and feed them year after year and never cease to provide for their growth and welfare. Likewise is it with the soul. The rivivalist's emphasis is on conversion, and many people think they have accomplished what is needed when they answer the call to stand up and come forward. Conversion, and then nothing more, is as if a man who found himself going in the wrong direction on the road turned so as to face in the right direction and then never took another step.

Time and effort—sustained effort—are required for the perfecting of the "I," and definite steps must be taken. It would be hard to find a better list of these steps than that given by Evelyn Underhill in one of her particularly helpful passages.

The first of them is awakening. The prodigal son had to come to himself before he could even begin to get out of the mess he was in. The case is similar with us who are not figures in an ancient parable but are living men and women in the world of today. We must begin to see ourselves as we are, and to realize our need of a new life within, before we can even start to get away from failure in that which is fundamental.

The second step is discipline. When we are young it is not easy to understand what Jesus meant when He said, "he that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." When experience leads to insight the words are seen to stand for the cutting off of all that hinders the growth of the spirit toward God. It is not repression of harmful thoughts and desires and ways that is called for: not hiding them away in the cellar of subconsciousness where they can act like rotting potatoes and cabbages. What is called for is the substitution of that which is helpful for that which is harmful. Such substitution releases the mind, even the subconscious part of the mind, from preoccupation with dangerous desires and instincts. It leads a man to accept with gladness those difficulties of life that help to build up the self in ways that lead to life eternal. "I am come . . . to do thy will, O God," becomes a man's growing attitude.

Enlightenment, the third step, increasing enlightment all the while, is the fruit of releasing the whole mind from preoccupation with the things that keep a man from living as he ought to live. His preoccupation then concerns itself with whatsoever

things are true, honorable, just, pure, lovely, and of good report. And such preoccupation must indeed lead to light, more light, and still more light.

The surrender of self is the fourth step, and that step has already been forecast in the new preoccupation that has been developed. A man learns to surrender his egocentric purposes, his world-conforming tendencies, and his fleshly will (as Paul might express it) to the wisdom and Spirit and will of God, and endeavors to make his daily life an expression of the God Spirit. "It is no longer I that live, but Christ liveth in me," becames his attitude increasingly. And to live day by day for brave and noble spiritual growth—could anything else lead more directly to the perfecting of the "I"?

Union with God, a growing sense of union with God, is the last step in the transformation of the "I" to the highest salvation that is possible. That within a man which says "I" finds a new satisfaction in life the satisfaction of feeling that its fulfillment has begun. It says in the words of the old hymn, "He is mine, and I am His, forever and forever."

One day last summer my beloved and I set out for a place in the hills that we had never visited before. First we went across country through pleasant little towns. Then for many miles we followed a famous trail. At one place after another inducements to stop were offered to wayfarers. We might have stopped and been delayed, or we might have stayed at one of those places and missed our intended goal entirely. We did neither of those things and then at last, after many miles of travel, we reached a place where we must turn off. After that

steady climbing began. We swung off to the right; made a turn to the left; swung to the right again, passing through a hamlet bearing one of those quaint Bible names that the old-time Yankee settlers loved to use, then through a little village with one single small store built in the old-fashioned pillared-front manner of country stores in New England; and at last, after a final steep climb, arrived at the end of the road and the old house that was our destination.

And oh! the glory of it then. A valley below us, and beyond that, fold on fold of hills rising one above another into the far distance. Almost unbroken forest. Once in a while a glimpse of a house or barn, showing that other men and women also loved the hill country; but for the most part, only heaven-kissing hills and the glory of trees. Having practiced renunciation with regard to the allurements along the way, we had come at last to one of the loveliest and most satisfying prospects we had ever seen, and had laid hold on one of the memorable satisfactions of our lives.

Renunciation of all that hinders, abandonment of all thought of it, cultivation of desire for all that leads to the perfecting of the "I," growth in the desire for spiritual maturity: these are essential to the fruitful and satisfying living of life.—*Winfred Rhoades; from Weekly Unity.*

The man who really does his best is a success, whether or not the world thinks so.—SELECTED.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, November 3, 1957

UNITY SUBJECT—*Appropriating the Christ Substance.*

INTERNATIONAL SUBJECT—*The Spirit of Christian Worship.*—I Cor. 11:20-34.

20. When therefore ye assemble yourselves together it is not possible to eat the Lord's supper:

21. For in your eating each one taketh before *other* his own supper; and one is hungry, and another is drunken.

22. What, have ye not houses to eat and to drink in, or despise ye the church of God, and put them to shame that have not? What shall I say to you? shall I praise you? In this I praise you not.

23. For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread;

24. And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me.

25. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink *it,* in remembrance of me.

26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

27. Wherefore whosoever shall eat the bread or drink

the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

28. But let a man prove himself, and so let him eat of the bread, and drink of the cup.

29. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body.

30. For this cause many among you are weak and sickly, and not a few sleep.

31. But if we discerned ourselves, we should not be judged.

32. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, wait one for another.

34. If any man is hungry, let him eat at home; that your coming together be not unto judgment. And the rest will I set in order whensoever I come.

GOLDEN TEXT—*Let a man prove himself, and so let him eat of the bread, and drink of the cup.* —I Cor. 11:28.

SILENT PRAYER—*I continually partake of the Lord's Supper by daily appropriating the life and substance of Spirit.*

Jesus taught in parables and by illustrative symbols because His hearers were unable to grasp spiritual principles presented in an abstract way. The lesson given on the occasion that the Christian world celebrates as the Lord's Supper teaches the deepest Truth of His gospel.

To make His meaning clear, He presents the bread and wine as symbols of our spiritually partaking of the life and substance that He externalized. The supper occurred on the night when the Jews kept the Passover. Jesus, who came to fulfill the law, observed the Passover feast, but He grafted on that

religious stock the bud of Truth that bears the fruit of salvation for both body and soul.

Food and drink are symbols of appropriation. Bread represents the flesh of Jesus; it is an outer form of the inner substance. The vine is one of the most esoteric figures of the life principle; wine is the expressed life of the vine, symbolically, the very blood of life.

The body of Jesus is spiritual flesh, substance fashioned into beauty and permanency by the word of God. The blood of Jesus is the quickening element in creation. It perpetuates to eternal expression all who are able to drink of it. These points He emphasizes when He declares that Moses does not give the heavenly sustenance. "It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven."

God is omnipresent, therefore all the elements of His being are omnipresent. The God elements are the substance of man's body. They also feed and sustain the body of man. Its intelligence constitutes its livingness. "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever." The one who eats living bread eats life, assimilates life, embodies life. "My blood is drink indeed." Whoever drinks the blood of the living vine ceases to thirst. His cravings are satisfied in righteousness. The blood of Jesus was shed for the remission of the world's sins. It takes away thirst for sin, and the world becomes saved through the absence of desire for sin.

Paul calls attention to the rightful keeping of the Lord's Supper. He shows that to eat and drink

worthily is to "proclaim the Lord's death till he come." The words quoted may be brought into a literal expression by saying that when we mentally eat the body of Jesus and drink His blood we "translate the invisible elements of God into the Lord's body, bringing it from the invisible to the visible side of life."

The eating and drinking herein outlined constitute a spiritual banquet to which God calls us all. Of such as partake, the Father invites Himself as guest and companion in the joys of divine communion. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

Jesus' injunction to His apostles to partake of the bread and wine in remembrance of Him may be interpreted in an exoteric as well as an esoteric way. He saw clearly that the seed of Truth that He desired to plant, if it was to bring forth a hundredfold harvest, must be scattered broadcast in the hearts of the common people, not reserved for the chosen few of the aristocracy. It has been well said that "revolutions, especially those influenced by religion, can never be worked out but by popular emotions." So much for the outer significance of Jesus' words at the Last Supper. The inner or esoteric sense has already been explained. All that is done for the sake of attaining the Christ consciousness is thus done "in remembrance of me," the perfect expression of the Christ idea.

QUESTIONS

1. Why did Jesus teach in parables?

2. What is the true meaning of the bread and wine of the Lord's Supper?
3. How is the Christ body formed?
4. Explain the rightful keeping of the Lord's Supper?

Lesson 6, November 10, 1957

UNITY SUBJECT—*The Impartial Spirit of God.*

INTERNATIONAL SUBJECT—*Many Gifts but On Spirit.*—I Cor. 12:1-13.

1. Now concerning spiritual *gifts,* brethren, I woul not have you ignorant.

2. Ye know that when ye were Gentiles *ye were* le away unto those dumb idols, howsoever ye might be lec

3. Wherefore I make known unto you, that no ma speaking in the Spirit of God saith, Jesus is anathema; an no man can say, Jesus is Lord, but in the Holy Spirit.

4. Now there are diversities of gifts, but the sam Spirit.

5. And there are diversities of ministrations, and th same Lord.

6. And there are diversities of workings, but the sam God, who worketh all things in all.

7. But to each one is given the manifestation of th Spirit to profit withal.

8. For to one is given through the Spirit the word c wisdom; and to another the word of knowledge, accordin to the same Spirit:

9. To another faith, in the same Spirit; and to anoth gifts of healings, in the one Spirit;

10. And to another workings of miracles; and another prophecy; and to another discernings of spirits: another *divers* kinds of tongues; and to another the i terpretation of tongues:

11. But all these worketh the one and the same Spir dividing to each one severally even as he will.

12. For as the body is one, and hath many membe

and all the members of the body, being many, are one body; so also is Christ.

13. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit.

GOLDEN TEXT—*So we, who are many, are one body in Christ, and severally members one of another.*—Rom. 12:5.

SILENT PRAYER—*The Father within me doeth His works.*

"God is no respecter of persons." No man can get the right perspective of life who is not convinced of the truth of this statement. No man can successfully bring out his faculties who does not take as the slogan of his self-developing campaign, "What God has done through another, he will do through me, if I am as faithful as the other. God will do more through me than He has ever done through another, if I make myself more receptive to Him than any other one has been."

This is the irrefutable argument of the conqueror. It is the logic of everyone who has risen superior to natal conditions, heredity, and environment.

"There are diversities of gifts." All the possibilities of God are latent in the sluggard. A "gift" is the development of a possibility; "a gift of music" is a lesser or a greater development of the inherent Divine Harmonies. "There are diversities of ministrations." As the gift is administered, we have manifestation. The "gift of music" is administered through voice or instrument. God ministers through us first as life; after life is made manifest the gifts

appear according to the order of development which we have pursued. "There are diversities of workings." We may combine our gifts. We may yoke love to wisdom in equal degree, and thus produce poise. Or we may develop love out of proportion to wisdom and so empower the emotional forces of life to run away with our better purposes.

Whatever the gift, whatever the development, whatever the manifestation, each proceeds from that Supreme Immanence which is "over all, and through all, and in all."

In no other association of life has there been more misunderstanding of God's order and will than there has been in the economic realm. Political economy, "the doleful science," has inoculated the human mentality with the doctrine that arbitrarily there are classes economic; that since the economic side of life has such tremendous influence upon social relationships and even upon a man's opinion of himself, a man is measured by the money he can command; that society is made up of these classes: one the extremely rich, one the extremely poor, one the neither rich nor poor.

So general have been the misconceptions of the origin of economic classes that our social ratings have quite generally conformed to the classification made and men have consciously identified themselves with one of the three.

Paul did not so apprehend life. He took the figure of the human body to illustrate the unity of society. The body social is not one member, but many. There is need for all.

"Now hath God set the members each one of

them in the body, even as it pleased him." This does not mean that God makes one man rich, another gifted; one man poor, another inefficient. It does not mean that the Infinite floods one soul with opportunities and withholds itself from another. It means that where we now stand in the Jesus Christ evolution is the place where we are to begin the greater development. If Paul could have so misunderstood the Jesus Christ evangel as to believe that God gives one good and another ill, he would have omitted "whether one member suffereth, all the members suffer with it; or *one* member is honored, all the members rejoice with it."

And so it is with the one who pierces through the veil of symbolism in which our Scripture is wrapped. The Master instructs the disciple not only by precept, but by example also, to the end that we may know that there are no discriminations in the love of God.

QUESTIONS

1. How much will God do for us?
2. What are "gifts"?
3. How do the gifts become manifest?
4. What is illustrated in the words of today's Golden Text?
5. Give personal application of the various points brought out in the lesson.

Lesson 7, November 17, 1957

UNITY SUBJECT—*Endless Life Demonstrated.*

INTERNATIONAL SUBJECT—*The Resurrection and Our Faith.*—I Cor. 15:3-8, 42-52.

3. For I delivered unto you first of all that which also

I received: that Christ died for our sins according to th scriptures.

4. And that he was buried; and that he hath bee raised on the third day according to the scriptures;

5. And that he appeared to Cephas; then to the twelve

6. Then he appeared to above five hundred brethre at once, of whom the greater part remain until now, bu some are fallen asleep;

7. Then he appeared to James; then to all th apostles;

8. And last of all, as to the *child* untimely born, h appeared to me also.

42. So also is the resurrection of the dead. It is sow in corruption; it is raised in incorruption:

43. It is sown in dishonor; it is raised in glory: it i sown in weakness; it is raised in power:

44. It is sown a natural body; it is raised a spiritua body. If there is a natural body, there is also a spiritua *body*.

45. So also it is written. The first man Adam becam a living soul. The last Adam *became* a life-giving spiri

46. Howbeit that is not first which is spiritual, bu that which is natural; then that which is spiritual.

47. The first man is of the earth, earthy: the secon man is of heaven.

48. As is the earthy, such are they also that are earthy and as is the heavenly, such are they also that are heavenl

49. And as we have borne the image of the earth we shall also bear the image of the heavenly.

50. Now this I say, brethren, that flesh and bloo cannot inherit the kingdom of God; neither doth co ruption inherit incorruption.

51. Behold, I tell you a mystery: We all shall n sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at th last trump: for the trumpet shall sound, and the dea shall be raised incorruptible, and we shall be changed.

GOLDEN TEXT—*Wherefore, my beloved bret*

ren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord.—I Cor. 15:58.

SILENT PRAYER—*The Spirit of the Christ, become active in me, raises me to newness of life and understanding.*

The peace and good will that Jesus was born to demonstrate was not fully realized during His life on earth, nor has it been realized in our time. There has never been a time since the dawn of civilization when it could not have been realized if mankind had really wanted peace. Since the hatred and destructive instincts of the sense or natural man have made it impossible to demonstrate endless life on earth, it remained for Jesus to prove by His resurrection that life is eternal and that it can be resumed even after death has intervened.

Jesus "died for our sins according to the scriptures." The sins for which He died were those of intolerance and malice, vindictiveness, hatred of change, and so forth. All of us at some time have committed these sins, but Jesus swept them all away and proclaimed forgiveness for all men regardless of what they had done. His grace was sufficient to wipe out all the transgressions of those who had done Him to death. He held nothing against them. Life, infinite and all-pervading, flowed on as it had flowed before, and He entered again into it and knew its fullness in a measure that none had known before.

The first faculty that allows us to perceive the truth of the Resurrection life is faith. "He appeared to Cephas." When faith awakens to a perception of

eternal life the other faculties respond in like manner. Suddenly our entire consciousness awakens to newness of life, and we are strengthened. The twelve chief faculties then receive a vision of endless life. Finally the creative word of Truth within the heart adds its testimony to the preponderance of evidence in favor of life as eternal.

Eternal life is not an existence to be achieved through and after death. The resurrection that Jesus accomplished in Himself and taught to mankind is a present resurrection. God "is not *the God* of the dead, but of the living." Abraham, Isaac, and Jacob were alive at the time of the discussion between Jesus and the Sadducees, because they had entered into an understanding of eternal life while still in the body. Having become conscious of life as eternal and indestructible and having entered into it, their consciousness of it persisted.

No one need wait until his physical body is in the grave to have part in the resurrection life that Jesus taught and demonstrated and that Paul sets forth in today's text. We may rise from the dead at any time that we will shake off our limited understanding of life and enter into the deeper knowledge of Spirit as life itself. The chief teaching of Jesus was that which He gave in regard to life. He taught that He had come into the world so that men might have abundant life.

Death comes through our failure to keep the law of life. To keep the law we enter into the Spirit of the Christ. Giving expression to this Spirit puts victory within our reach. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The Spirit of the Christ is instinct with faithfulness. Nothing variable or uncertain can enter into it. To express it we must be "stedfast, unmovable, always abounding in the work of the Lord." Concentration and perseverance belong to the overcomer.

QUESTIONS

1. What does the Resurrection prove?
2. Name some sins for which Jesus died.
3. Through what faculty do we accept the truth of the Resurrection?
4. Do the other faculties follow the lead of faith in this perception?
5. Is eternal life revealed only through and after death?
6. When may we rise from the dead?
7. How does death come to us, and how can we gain victory over it?

Lesson 8, November 24, 1957

UNITY SUBJECT—*Giving.*

INTERNATIONAL SUBJECT—*Directions for Christian Giving.*—I Cor. 16:1-14.

1. Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye.

2. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.

3. And when I arrive, whomsoever ye shall approve, them will I send with letters to carry your bounty unto Jerusalem:

4. And if it be meet for me to go also, they shall go with me.

5. But I will come unto you, when I shall have passed through Macedonia; for I pass through Macedonia;

6. But with you it may be that I shall abide, or even

winter, that ye may set me forward on my journey whithersoever I go.

7. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit.

8. But I will tarry at Ephesus until Pentecost;

9. For a great door and effectual is opened unto me and there are many adversaries.

10. Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do:

11. Let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren.

12. But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all *his* will to come now; but he will come when he shall have opportunity.

13. Watch ye, stand fast in the faith, quit you like men, be strong.

14. Let all that ye do be done in love.

GOLDEN TEXT—*Let all that ye do be done in love.*—I Cor. 16:14.

SILENT PRAYER—*I give myself heart and soul to the work of understanding and expressing the spiritual principles of life.*

Love is the supreme gift, and we may give it voluntarily or involuntarily. A person loves not because he makes up his mind to love some worthy cause, another person, or God Himself, but because the impact of love on his mind and heart lifts him out of himself and carries him, independent of his volition, toward the object of his devotion, so that he may unite with it and know final unity. When he has given love all other giving becomes easy and natural. Therefore, he is obeying the great and first

commandment—"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." We are to give ourselves to the highest in thought and desire. When we do this we give to our neighbor freely, as though he were one of us, which, in Truth, he is.

The Christian's duty has long included giving or sharing. Sharing is a duty in more than one sense. The most readily understood theory of giving is that it enables us, as members of society, to discharge our obligations to those who have so far failed to prove the law of abundance and who, therefore, apparently lack the sufficiency that all are supposed to realize from the universal bounty.

The second theory is more than a theory, because it is based on divine law. Through it we see that by giving we open our understanding to the law of increase and make ourselves receptive to its operation on the spiritual side. Divine law makes itself manifest in us by reason of our zeal and enthusiasm for sharing in the universal life.

To share in the All-Good, it is necessary for us to begin by sharing with others the good we have now. Personal consciousness tends to persuade us that we have only enough for ourselves and that our first duty is to ourselves. If we have anything left over and above what we can use, we give this with a clear conscience.

Such reasoning is not in accord with divine love. Those who are moved by love give not of their substance only. First, they give of themselves for the furtherance of the common good.

Because the act of giving expands our conscious-

ness beyond measure, "it is more blessed to give than to receive." Systematic giving enables us to derive the most from even a limited conception of life. As we give thus, we come to a realization that life is something universal and that our own existence is merely a fragment of this universal life.

A grudging or ungracious gift may relieve the recipient temporarily, but it leaves its giver poorer in spirit as well as in purse. He who does not give of himself first need not expect to remedy his lack of interest, zeal, or enthusiasm by the giving of mere material things. Such giving is not in divine order and can do no lasting good. Real giving is the manifestation in the realm of form of the underlying love and good will to which we have access in the formless realm of infinite Spirit.

Spiritual giving blesses both the giver and the receiver. Those who give with the expectation of getting back in some way more than they give are not disappointed, provided they have eyes to see their spiritual blessings. Jesus could have used His spiritual power to further His own ends. He chose instead, to drop all claims of the personal in order to give His time and thought to teaching and healing those around Him who most needed His care or who could best profit by His instruction. In consequence, His harmony with divine law was complete. He was placed "far above all rule, and authority, and power, and dominion, and every name that is named." Spiritual rewards cannot be measured in terms of material values. They accrue only as they are earned, and they can be ours as we follow His example.

QUESTIONS

1. What is the supreme gift, and why should it come first?
2. Why should we share what we have now with others?
3. How is divine law made manifest in us?
4. Why is it "more blessed to give than to receive"?
5. What is real giving, and whom does it bless?

TO HELP SPEED YOUR UNITY CHRISTMAS ORDERS

1. Mail your order NOW. (During the busy Christmas season several weeks are required for an order to be filled and reach its destination.)

2. Give the COMPLETE NAME AND ADDRESS of EACH person to whom you wish literature sent.

3. Be sure to NAME THE MAGAZINE OR BOOK you wish sent to each person.

By following these suggestions and blessing each order you send you will help us to give you prompt service. THANK YOU.

Silent UNITY

I am the living expression of the Chris of God, blessed with rich gifts of ligh and inspiration.

The Society of Silent Unity, founded more than fif years ago, is the healing department of Unity Schoo ministering without seeing them, to those who need hel

Our purpose is to aid through prayer all persons wh having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerin of those to whom we minister. "Give, and it shall be give unto you; good measure, pressed down, shaken togethe running over."

Our Silent Unity group numbers some hundred cons crated workers who are devoting their lives to God's wo for humanity. They are proving daily that physical, fina cial, mental, and spiritual difficulties can be overcome l righteous prayer. Even though everything else may ha failed, we shall pray *with* you, for we have faith that "wi God all things are possible."

We pray *with* you and also instruct you how to pray the Father in secret in order that you may help yourse Silent Unity is praying always, and your co-operation prayer is of mutual benefit. Do not hesitate to write to for help because your problem is personal. All correspon ence is confidential.

Address your request to Society of Silent Unity, Le Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

My Help Cometh from Jehovah

LEASE DO RENEW my UNITY Magazine subscrip-on—just can't afford to miss even one issue. The ories and truths expressed are as "bread" to my ungry soul. Blessings to you.—*Mrs. D.R., Indiana.*

IO MAN TOLD ME about Unity; I believe God put Jnity books in my hand. My son bought an old arm and in this house were some books. He was rowing these books out and my eye caught the title UNITY" 1936. I began to read and was well leased. Then I began to search for information oncerning Unity. This is how I became interested n Unity, and I have been blessed greatly.—*Mrs. .S., Ohio.*

HAVE HAD SO MANY, many wonderful answers to rayer since reading UNITY. I just could not live vithout it. It has changed my life from a very un-appy one to a very happy one, for which I am truly rateful.—*Mrs. P.O., Ont., Canada.*

O HELP YOU REACH those persons in need of a reater understanding, I am enclosing a small check.

Acquaintances I can and do help often by gi ing them literature and appropriate pamphlets an affirmations, but at this time I'd like to help u known friends. Therefore, will you please add th check to the fund that goes to spread the Unit teachings to persons in a foreign country. I woul like to feel that I had helped, even in a sma way, to bring better understanding, peace, and ha mony to someone in need of spiritual enlighte ment, and thus promote better relations in the worl

I bless this gift and you, my dear friend —*V.G.I., Florida.*

****

Hearken unto Me

RECENTLY I HAD A DIFFICULT personal problem solve and after turning and tossing until 3 a.m., finally turned to July UNITY and started to rea I'm not sure now just what paragraph in which a ticle I was reading, when I knew what I had do to solve the problem. Actually, all it took w a little humility on my part; but it took UNITY show me the way. I feel sure that Unity teachin also are helping me to a very fast recovery fro recent surgery. Thank you so much for the praye you are sending out for me.—*Mrs. D.S., Californi*

I REQUESTED YOUR HELP in prayer three weeks ag I would like to mention that when I mailed t letter at the post office, right there I had a peculi feeling. There was a something that sprang up me, and I knew that very moment that I wou feel an improvement. I felt that by calling on y

would and should feel good, and I did, too. This eeling of being helped is so clear in my consciousiess today that I would like to be included for uite some time in the daily Unity prayers.—*Mrs. .K., Switzerland.*

He Shall Have Abundance

AS MANY WHO SUBSCRIBE to your publications, I ave come to depend upon and look eagerly for each orthcoming publication because it always seems to e so timely. And I feel positively lost during the aiting period when I send in the proceeds of one ank and await the arrival of my new one. Things eem to change just as soon as the familiar little ank is on its shelf in my kitchen. The habit of the ttle prayer has become strongly ingrained, and I nd myself using many of the affirmations I memrized when things were tense and strained. I think, ooking back over a period of time, it has really een of tremendous help to me in adjusting to or acepting things more readily.—*E.S., California.*

I Will Come and Heal

I WROTE YOU SEVERAL days ago about an operation or hernia for my husband. Reservations were made t the hospital and we went to the doctor's office or the final examination before going to the hosital.

The doctor made a thorough examination and aid, "I don't see any reason why I should operate

on you. The condition seems to have disappear and the tissues healed."

I have known from the first symptoms that operation would not be necessary. I told my husba that at different times and I worked silently for hi many times a day, as well as enlisting the prayers our Unity leader here and our prayer panel.

I thank you for your part in allowing God's li to flow through my husband's body. I feel to ha perfect health we have only to let go and let Go

With love and appreciation.—*Mrs. E.J.M., O gon.*

Father, I Thank Thee

I CANNOT BEGIN TO tell you how much our liv have been blessed and prospered since I found Uni Today, thank God, we are completely free of del for the first time since we are here in this count Needless to tell how happy it has made us, esp cially my husband. He used to make his life mis able from fear, but now he is happy as a lark. H too, has changed a lot since going to your meetin and reading your books.

Thanks again, dear friends, for the wonderf help you have given to us. May God Bless a prosper the wonderful work you are doing.—*M. J.C., Canada.*

THANK YOU SINCERELY for the great source strength, hope, and encouragement your messag of Truth are bringing to so many people includin of course, our own family.—*Mrs. G.C., Penns vania.*

UNITY CENTERS AND CLASSES

following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

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ngham—Catherine Thrower, 1025 hland

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—Sarah Lightle, 117 E. Oak
ix—Herbert Penn, 3223 N 24
n—Lilian Cook, 2119 E Water

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Springs—Unity, YWCA
Rock—Unity, 1504 Spring

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mbra—Albert Ransford, 25 N 2d
lio—Irene Malloy, 6 N 1st
rn—John Hinkle, Congregational rch
ly Hills—Ruth Rae, 200 S Canon
nk—Joseph & Mildred Haggerty, 9 Cordova
o Valley—Edith Gruenwald, 1025 w Canyon rd
n—Harriet Nichols, 1044 Mt Vernon
ton—Margaret Butterworth, 411 S ta Fe
a—Frances Flickinger, 308 N rus, Room 10
r City—Carroll Moore, 3979 Tilden
ddido—Alma Ladd, 203 E 5th
o—Edward Jennens, 985 Palm
dale—Clifford Carpenter, 119 S Kenod
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—Helen Wade, Churchill manor, own & Oak
h Hollywood—Joseph & Mildred ggerty, 4871 Lankershim Blvd
and—Alma Morse, 144 Athol
nside—Sonja Samiran, 1st & Ditmar
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ona—C L & Gertrude Tuntland, 524 Pasadena
mond—Winifred Deming, 1125 Nevin
rside—Unity, 3645 Locust
amento—John Hinkle, 1025 9th; anche Evans, 3728 Marconi
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San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
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Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

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TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, Town Hall

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 1701 Rocke-feller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirk-land (library bldg)
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stevin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Ar-cade
Wheeling—Ada Frew, Catholic Women's League, Chapline & 14

WISCONSIN

Milwaukee—Mae Lundahl, 1820 E North;

Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedy
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Vancouver—John Wilkinson, 1557 W Broadway
Windsor—Louise Thies, 595 Victoria

Winnipeg—Dorothy Lundgren, 356 1

ENGLAND

Easington Village—Thomas Merri 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikkin Penrhyn rd
London—Ruth Hacking, 6 Stanhope race, W 2
Nr Whitstable—Olive Hacking 14 sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Du

JAPAN

Tokyo—Shigeharu Uchida, 2297, 2-ch Kasuga-cho, Nerima-ku

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France— 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, M (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Goode Lannerdorf, British Zone; in Swedish & Finnish: Maija Bloomberg, Tevakoski, land; W A DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily Word* in Portugues

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

UNITY BOOKS

...inners ...Truth	Beginning Again		$1.00
	Be!		1.00
	Doctor Houston Speaking		1.00
	Favorite Unity Radio Talks		1.00
	God a Present Help		1.00
	God Is the Answer	*Dutch, English*	1.00
	Great Physician, The		1.00
	How I Used Truth	*German, English, Greek, Swedish*	1.00
	How to Let God Help You		1.00
	Lessons in Truth	*English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek*	1.00
	More Wonderful You, A		1.00
	Myrtle Fillmore's Healing Letters		1.00
	New Ways to Solve Old Problems		1.00
	Peace Begins at Home		1.00
	Practical Christianity for You		1.00
	Prove Me Now		1.00
	Special Methods for Attaining Spiritual Mastery		1.00
	Story of Unity, The		1.00
	Things to Be Remembered		1.00
	Whatsoever Ye Shall Ask		1.00
...Healing	Christian Healing	*German, English*	1.00
	Divine Remedies		1.00
	Jesus Christ Heals		1.00
	Truth Ideas of an M.D.	*Italian, German, English*	1.00
	You Can Be Healed	*Swedish, English*	1.00
...the Home	Unity Vegetarian Cookbook		1.00
	You and Your Child	*French, English*	1.00
...sperity	Both Riches and Honor	*French, English*	1.00
	Prayer in the Market Place		1.00
	Prosperity		1.00
	Prosperity's Ten Commandments		1.00
	Working with God		1.00
...piration	Best-Loved Unity Poems		1.00
	Be of Good Courage		1.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		1.00
	Mightier than Circumstances		1.00
	Prayer Changes Things		1.00
	Sunlit Way, The		1.00
...Devotion	Effectual Prayer		1.00
	Holy Bible, American Standard Version		7.00
	Keep a True Lent		1.00
...vanced ...dy	Atom-Smashing Power of Mind		1.00
	Christ Enthroned in Man		1.00
	Have We Lived Before?		1.00
	Know Thyself		1.00
	Let There Be Light		2.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		2.00
	Mysteries of John		1.00
	Selected Studies		1.00
	Talks on Truth		1.00
	Teach Us to Pray	*French, English*	1.00
	Twelve Powers of Man, The		1.00
	What Are You?		1.00
...Children	Adventures of the Seven Spartans		1.00
	Barky's New Home		1.00
	Barky and His Friends		1.00
	Crybaby Kangaroo		1.00
	Jet's Adventures		1.00
	Jet and the New Country		1.00
	Jet's Choice		1.00

NEWS *from* UNITY

Coming Next Month in UNITY

Do you sometimes feel that you want something more in life? If material things no longer give you the pleasure they once did, if you have a vague sense of emptiness, a lack of something deep and vital, the article "Spiritual Birth," by Eugene E. Thomas, appearing in December UNITY, may hold the answer for you.

What you may really be seeking is more of the things of the Spirit—to experience anew a spiritual birth. Mr. Thomas tells us that there are laws governing our spiritual birth which we must study and follow. Setting forth some of these laws he urges, "Let us endeavor more fully to realize our divine heritage. . . . It rests with us as to whether we shall be the vanguards and hold aloft the flaming torch to light the way for those who follow whether we shall linger the rear, encompassed clouds and shadows catching but the fain gleam of the radiance tha lumines the way."

Be sure to read this hig enlightening article in cember UNITY, and to sh it with others who may joy it also, either by pass along your copy or by or ing a year's subscription them.

Unusual Gifts for Christmas

Unity Vegetarian Co book—The fortunate c who receives a copy of *Unity Vegetarian Cookb* will appreciate not only tasty dishes, but also the cial features, including washable blue-and-sil cover that opens flat or sta by itself when in use. cookbook includes more t

) recipes; photographs of uity Village scenes; table essings; advice on menu nning; a dietary constitu- s table; and an interesting alogue of herbs and their ied uses. The *Unity Vege-*

ian Cookbook is priced at a copy.

Unity Song Selections—is book is a gift for the tire family, for they will joy gathering around the no and singing their fa- rite Christmas carols, which e included. This hymnbook so contains songs for hanksgiving, Easter, patri- ic holidays, and other oc- sions. There are 309 hymns all. Bound in dark green eratol, *Unity Song Selec- ns* is $1 a copy.

Let There Be Light—This xtbook by Elizabeth Sand arner will be welcomed by y serious Bible student, for gives highlights on the iritual meaning of names d events in the Old Testa- ent. Larger than most Unity oks, it sells for $2 a copy.

Metaphysical Bible Dic- nary—Also a valuable reference book for Bible students, this volume explains the metaphysical meaning of names of persons and places as well as significant words and phrases found in the Bible. It also gives their derivation and correct pronunciation. A 706-page book measuring 7 x 10 inches in size and bound in brown Keratol, the *Metaphysical Bible Dictionary* is $5 a copy.

Light a Candle for the Blind

Those without physical sight are cut off from many of the joys of Christmas that we experience. But we can help them to know what Christmas really means by making it possible for more Unity Braille literature to be put into their "seeing hands."

The Unity publications in Braille are: *Wee Wisdom* magazine for children, and *You* magazine for teen-agers—both in Grade 2 Braille. For adults, in Grade 1½ Braille, are the magazine *Daily Word,* and the books *Lessons in Truth* and *Finding the Christ.*

No charge is ever made for Unity's Braille literature, as this service is made possible through love offerings of friends who wish to help others in this way. You can

light a candle for some blind person by sending your Christmas offering to the Braille Fund in care of Unity School of Christianity, Lee's Summit, Missouri.

More Gift Records for Christmas

In addition to the new record *Come Ye Apart Awhile,* which is announced on the inside back cover of this issue, Unity has two other records that are favorites as gifts:

Consecration of the Room —This record bears the voices of both of the founders of Unity. Charles Fillmore leads a stirring blessing based on "The Consecration of the Room" on one side, while on the reverse Myrtle Fillmore repeats and comments on "The Prayer of Faith." Price, $1.50.

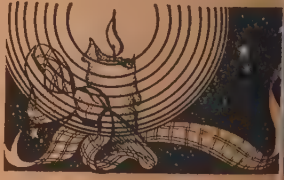
Lord's Prayer Record— Charles Fillmore repeats the Lord's Prayer on one side of this record, while the reverse bears an organ solo of the Unity Viewpoint theme song "God Bless You Everyone," by Carl Frangkiser. Price, $1.50.

Both of these records are unbreakable Vinylite in the 10" size and play at 78 rpm. Just $3 will bring you both records.

Spend Christmas with the Unity Family

Christmas is a family tir and for those who are una to be with their own famil it can be a lonely time. Ur extends its special invitat to you to come and spe your Christmas with "Unity family" at Unity V lage during the Christmas treat, December 21 throu 26.

If you would like to spe Christmas at Unity Villa you can arrange to do so sending your reservation the Registrar, Christmas treat, Unity Training Sch Lee's Summit, Missouri. will also be happy to se you a program of the retr and further information you will request them fr this address.



Christmas at Unity is wonderful time, with insp ing meditations, caroling, a other special events. We ho that you can come to Ur Village and be with us at t hallowed time. We look f ward to seeing you then.

A CHRISTMAS MESSAGE FROM LOWELL FILLMORE
President of Unity School

Dear Friends:

The Christmas season always brings a rush of activity here at Unity headquarters, reminding me of other busy times long ago. As a boy, I used to wrap and address Unity literature by hand and take it to be mailed on the streetcar or in my brother's pony cart.

Today, large machines wrap and address the millions of magazines and tie them into bundles, and a truck takes them to the post office —but over the years the spirit of Christmas at Unity remains unchanged.

It is a warm, loving spirit, the same spirit contained in the thousands of letters we receive from Unity friends, who generously wish to share the Truth teaching with others at Christmastime. There is no greater gift than one that helps someone to find a happier, more successful life, and gifts of Truth literature can do this.

From the many Unity publications, you can choose a gift to fit any need, however special. These pages present a few suggestions.

FOR SOMEONE IN NEED OF HEA
ING, choose UNITY. The oldest of
Unity magazines, it includes inspiri
testimonials, articles, poems, and featu
Published monthly, it is $1 a year.

An outstanding book on healing is
C. O. Southard's *Truth Ideas of an M.*
which explains the relationship betw
Truth and healing and gives practical
vice for using Truth. This book is $1.

FOR A FRIEND NEEDING NEW SU
CESS, give *Good Business* magazine. H
are true-experience articles by and ab
those who have benefited by using Tr
principles in the business world; also
cluded are features and departments. P
lished monthly, it is $1 a year.

Also extremely helpful is the b
Prove Me Now, a collection of articles
success by Gardner Hunting, a favor
Unity writer for many years. Mr. Hunti
has proved his teachings in his own car
as author and businessman. This book
$1 a copy.

TO HELP SOMEONE USE PRAY
IN HIS LIFE, *Daily Word* is the id
magazine choice. It gives a short medi
tion, prayer, and Bible verse for each
plus poems and articles. This mont
magazine is $1 a year.

The book *Prayer Changes Things,*
Dana Gatlin, gives true accounts of h
others have changed their lives throu
prayer and tells how anyone can learn
do the same. Inspiring and practical, t
book is $1.

HE PERSON NEW TO THE UDY OF TRUTH will welcome eekly *Unity*. In my experience as tor of *Weekly Unity* magazine, I ve found that its practical articles d inspirational poems and features ve special appeal for beginners in uth. A weekly, it is priced at $1 a ar.

Another way to introduce your friends Truth is by giving the book *The Story Unity*, by James Dillet Freeman. Insely interesting, this book gives the full tory of Unity. It will be an inspiration your friends. It is priced at $1.

VERY SPECIAL GIFT is *The Household of Faith*, which includes all the mai ial in *The Story of Unity*, plus selecns from the writings of Charles Fillre and colored photographs of Unity llage. A large book with de luxe binding, is $5.

Another special gift is *The Unity easure Chest*, a large anthology containg dozens of the best-loved and most helpl Unity writings published over the ars. This book is $4.95.

OUNG PEOPLE will be delighted to reve *You*. This monthly magazine dened especially for teen-agers has stories, icles, poems, photographs, and features all giving practical help for everyday ing, as well as good reading entertainnt. *You* is $1 a year.

Also excellent for teen-agers is the book *actical Christianity for You*, by James Sweaney, editor of *You* magazine. This llection of articles originally appeared *You* magazine and presents the basic uth principles in a form interesting and derstandable to young people. This book $1.

FOR THE CHILDREN, who give Christmas season much of its special me ing for us, *Wee Wisdom* monthly ma zine offers hours of entertainment alc with valuable character training. Conta ing stories, poems, pictures, and all features children enjoy, *Wee Wisdom* $2 a year.

Unity also offers all of these bright a colorful children's books, priced at $1 ea

These three read-aloud books by Geor Tucker Smith are large in size, pack with delightful animal stories and pictur Younger children will love them.

Crybaby Kangaroo *Barky's New Ho*
Barky and His Friends

Pioneer stories about a family in early West are contained in these th books for older children, all by Bula Hal

Jet's Adventures *Jet's Cho*
Jet and the New Country

A collection of Lawrent Lee's fast-m ing Spartan stories for older children this book:

Adventures of the Seven Spartans

These two excellent books on prayer Bill and Bernard Martin are richly ill trated in full color.

Thank you, God (for tots)

Teach Me to Pray (for older childre

R THOSE ON YOUR CHRISTMAS
RD LIST, Unity Greeting Booklets are
l. They are warmer and more personal
embrances than the conventional card.
his year's new booklet, *A Christmas*
ter, begins, "May you have the happiest
istmas you have ever had," and contin-
with an inspiring expression of good
l.

here are eleven more Christmas greet-
booklets. All have colorful covers, and
y come with their own Christmasy mail-
envelopes. The booklets are sent direct
ou so that you may personally address
mail them to your friends. The Christ-
Greeting Booklets are only 10 cents
n—twelve assorted, your selection or
s, for $1. Here is the Christmas Greet-
Booklet Assortment for this year:

hristmas Letter (new)
istmas Blessing
Christmas Spirit
Bless Your Christmas
Is Blessing You Now
etings, Friend
y Bread
I Wish You Merry Christmas
Merry Christmas to You
Merry Christmas! Happy New Year!
The Week Before Christmas
Where I Am King

Ve hope that you find these pages a help
doing your Christmas shopping this
r. Remember when you send your order
Unity gifts early, it helps us to fill it
e quickly and easily. For myself and
all the "Unity family" I want to say:
ay this holiday season be an especially
py and blessed one for you and your
ily!"

Sincerely,

Lowell Fillmore

ITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

WONDERFUL SUCCESS AT CHRISTMAS

"I must say," writes a friend in California, "that the Prosperity Bank drill has brought me wonderful success. My salary has been raised, and I have had so many surprises given me during the holidays. My health is also much better. Thank God and you dear workers."

The Prosperity Bank plan can help you, too. It provides a simple plan for ordering UNITY gift subscriptions for your friends, as well as a seven-week prosperity drill during which you save the money to pay for their subscriptions. As Silent Unity prays with you, you are sure to receive both material and spiritual blessings. You may order your Bank and complete instructions on the coupon below.

Unity School of Christianity, Lee's Summit, Mo.

PLEASE PRINT NAMES AND ADDRESSES

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-11-5

Announcing—

A NEW RECORD
MAY ROWLAND'S
ELAXATION DRILL

In these days of tension n a world-wide scale, and urry in our daily tasks, ne of our greatest needs is o relax and find relief from orry. The relaxation drill hat May Rowland gives on this new record has rought such relief to hundreds of thousands of nen and women.

In February of this year her drill appeared nder the title "Come Ye Apart Awhile" in *Daily Vord* magazine and aroused such a tremendous esponse that Unity is now offering it on a record, poken by its author, May Rowland. One side of ne recording bears her step-by-step relaxation xercise, while on the other, she gives clear direcions for the listener to follow in realizing the hrist life, love, substance, and power in every art of his being. A printed booklet is also inluded, in which you may follow every word of he drill.

You will want this record for your own use and o give as gifts to your friends and loved ones. his long-playing record is made of unbreakable inylite in the ten-inch size, and plays at 33⅓ .p.m. It is protected by a rich, durable jacket imrinted with pictures of May Rowland, a short istory of the drill, and interesting sidelights of er work as Director of Silent Unity. This new ecord, *Come Ye Apart Awhile* is priced at $3, nd you may order yours from:

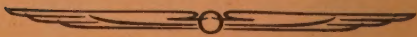
NITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Thou Art the Source

Hazel Thomas Wright

On this our day of praise and thanks to The
I am reminded, Lord, of many things
I should be grateful for: Thy love for me
Is constantly expressed—each moment brin
A blessing—and I find my needs are met
In beautiful and truly wondrous ways.
I may be prone thoughtlessly to forget
Thou art the source, the keeper of my day
The gracious giver of my life and health,
Of power of mind, of inner strength ar
peace.
I must be mindful of this spiritual wealth
And use it wisely, prove its sure increase;
Remembering to thank Thee, Lord, each da
In gratitude to do my humble part
In pleasing Thee; to walk Thy sunlit way
And keep thanksgiving always in my hear



UNITY